



तत्त्वार्थ सूत्रम्

# TATVARTHA SUTRAM

(A Treatise on the Essentials of Jainism)

By

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## FOREWORD

**T**atvarth Sutra is rightly termed and known as **Jaina Bible** and enjoys the unique distinction of being regarded as an authoritative work by all sections of the Jains

The first edition of this book with introduction translation notes and commentary in English by late J L Jaini M A was published in 1920 by Kumar Devendra Prasad<sup>1</sup> from the central Jain Publishing House Arrah as Volume II of the sacred books of the Jains. The publication soon got exhausted and for the last 15 years copies of this publication were not at all available. We had a great longing to bring out a second edition and were in contact with the Trustees of R B J L Jaini Trust but our efforts did not bear fruit.

Some enthusiastic Jains wishing to avail of the presence in the Capital of India of over 800 delegates of 80 countries of the world in UNESCO Conference and 100 delegates to the Buddhism seminar thought of holding a seminar on Jainism and universal peace and Exhibition of Jain Art and Culture. One of the main items for the seminar was presentation of standard works on Jainism to the national libraries of foreign countries and to the eminent delegates of UNESCO Conference and Buddha Jayanti.

The idea was talked over to Shri 108 Acharya Deshbhushan Ji Maharaj who greatly appreciated it and advised that the sacred works of the Jains should be immediately republished on this occasion. The present edition has been possible only because of his zeal and untiring efforts. Under his direction a few benevolent Jains readily came forward to donate for the entire paper required for this publication. Acharya Shri under his direct supervision got the text typed for press purposes and looked to the minutest detail at all stages.

Acharya Shri is a Digamber Jain saint of the highest order and is always engrossed in meditation and self study. The community greatly needs teachers like him under whose able guidance the society can make remarkable progress.

Paper for the publication having been so arranged we took it ourselves to go in for this much needed publication.

We are extremely grateful to the trustees of RBJL Jain Trust who readily accorded us permission for re-printing of this book. We also express our gratitude to our benevolent Jain friends who have borne the entire cost of the paper used in this publication.

Our thanks are due to Shri Basheshwar Nath Jain, Pahari, Dhiraj, Delhi and Shree Munendra Kumar Jain, M A J D who have helped us at all stages in bringing out this publication in such a short time.

*Delhi*

*30th November, 1956*

**Adishwar Prasad Jain M A**  
*for Controlling Authority*  
**BARRISTER CHAMPAT RAI**  
**Jain Trust DELHI**

## INTRODUCTION

The author of *Tatvartha Sutra* is the most famous disciple of the universally worshipped saint Kundakunda. This relationship between Kundakunda and Umasvami is established by an inscription No 108 written in 1365 Sakī found at Sravana Belgola in Mysore. (*Siddhanta Bhaskara* Nos 2 and 3, pp 117 and 122; also No 4 51 p Cf also the Gurvavali in Pandavapurana by Sri Subha Chandra about 1600 Vikrama Samvat )

As Kundakunda was a Griddhrapichcharay so his disciple Umasvami also was called one. For in some MSS of *Tatvartha Sutra*, a shloka is found appended in the end

तत्त्वार्थं सूत्रवर्त्तारि गृद्ग्रपिच्छोपलक्षितम् ।

यदे गणीन्द्र मयातम् उयाम्बामी मुनीश्वरम् ॥

The age of Kundakunda and Umasvami is well-established. The tradition is universal and is adverted to in all Jain books found in Jain Libraries all over. Old written MSS in the bhandaras of Jaipur and Idar also bear it out. (See also *Indian Antiquary*, Vol XXI, mentioned in Bhaskara No 4 pp 78 and 204)

The age was so correct as to the central tradition of Jainism that the works of these two Great Saints command universal acceptance and reverence both from the Svetambaras and Digambaras.

### Place of *Tatvartha Sutra* in Jain Sacred Literature

Our revered author Sri Umasvami flourished A V 714—798. If Lord Mahavira attained Nirvana in 527 BC then Umasvami lived 135—219 AD. This is roughly the tradition. Anyhow *Tatvartha Sutra* is a very old book more than 1700 years old. It falls at the very opening of the period when the great omniscient successors of Vira disappeared and the later Pontiffs began to rise. Thus as to date its place is in the second half of the first millennium after Vira.

As to the 4 Divisions of Jain Literature Cosmology History Philosophy and Ritual, *Tatvartha Sutra* has its place in Philosophy (*Dravyanuyoga* )

As to the old non-extant Literature, *Tatvartha Sutra* has descended from the sixth Anga Jnatridharmakatha, and the second *Pyra Agrayani*

As to extant Literature, it is nearly at the end of the submerged tradition of Vira and Gautama's Word (about 600 B C), of the wisdom of the two *Bhadrabaus* (400 B C) and then forms the first glorious successor of the great works of Kundakundacharya (100 A D) and then looks forward about the same distance of time ahead to the learned and lucid Prakrit Gaths of Sri Nemi Chandra Siddhanta Chakravati (1000 A D)

### IMPORTANCE AND SANCTITY OF TATVARTHA SUTRA

The book contains only 10 short chapters but its value is in inverse proportion to its size. It is revered both by the Digambara and Svetambara sections of the Jain community. The whole of Jain philosophy is taught in it. There is no Jain doctrine or dogma which is not expressed or implied in these aphorisms. Verily *Tatvarttha Sutra* is a sacred epitome of Jainism.

It is recited by millions of mouths every day in temples and in private houses. Indeed it is held that one recitation of this book brings as much pious merit as a fast of one day.

दशान्याये परिच्छिन्ने तत्त्वार्थे पठिते सति ।

फलस्यादुपवामस्य भाषित मुनिषु गदैः ॥

It is deservedly the text book of the religion of Tirthankaras *par excellence*. How great and authoritative it is recognised to be will be further evident from the fact that it is perhaps the most commented-upon book in Jain Literature. No less than 31 commentaries of it are known to be extant now.



## AUTHOR'S LIFE

Very little is known at present of the life of the Author. His name was Umāsvāmi, or according to the Śvetāmbara version Umāsvatī. His spiritual descent is given below.

It is known that Umāsvāmi renounced the world at the early age of 19 years. He remained an ascetic for 25 years. Then he became the head of ascetics (Āchārya). From these we get the following brief sketch of dates in his life.

A very interesting story is told of how this Great Gem of a Jain sacred book came to be written.

In Gujarat (Saurashtra) there lived a Jain layman Dvaipayāka. He was a very pious man and withal learned in Jain religious lore. He was anxious to write some really great Jain book. But worldly cares forbade the execution of such an unworldly undertaking. To conquer this obstacle he made a vow not to take his food unless he had made at least one aphorism every day. Thus if he missed adding one aphorism to his book any day he had to go fasting for that day. For the theme of his book he took *Liberation*. And put his resolve that very day in practice. He thought out and made the first aphorism as *व्रतं ज्ञानं सत्त्विकं मोक्षं मार्गः* Belief knowledge conduct (united constitute) the path to Liberation. Fearing lest he should forget it he transcribed it upon a side of a pillar in his house.

Next day Dvaipayāka chanced to go away from his home on some business. In his absence his house was visited by a Saint.

The wife of Dvaipayāka herself a pious woman received the Saint and entertained him. The Saint's eyes fell upon the aphorism on the pillar. He thought over it for a moment and then added the word *सम्बन्धः* before it, and departed.

When Dvaipayāka returned and saw the correction in his aphorism he questioned his wife. She had not seen the Saint do it and said so but suggested to the husband that it must have been made by the Saint.

The layman author on this ran at once to find out the noble Saint to whom he was indebted for such an-invaluable and radical correction. He came upon an order of monks at the outskirts of the town and saw the head of the order sitting in his radiant peace.



He at once concluded that this must be the Saint. He fell at the feet of the Saint and made a most humble and heart-felt entreaty that the work was beyond his poor layman's wits and that the saint should oblige him and the world by completing the book the first aphorism of which had been corrected by the Saint in such a providential manner. The Saint was moved by compassion and finished the book.

This Saint was none other than our Umasami, and the completed book is *Tattvartha Sutra*.

The book is an exposition of the 7 Principles of Jainism i, e., the 7 *Tattvas*.

The opening Sutra serves the purpose of an Introduction. Justification and Recapitulation of the whole book. It was necessary to indicate the position of the Principles (*Tattva*) in the whole range of Jain Knowledge. They are the subject-matter of right belief, and the relation of the two can not be appreciated fully unless we consider the position of right belief in the scheme of Jain philosophy. This position is indicated by the first Sutra. This brings us to the Justification also. The first purpose of everything Living is Happiness to be worth anything must be eternal faultless and independent. Such happiness is identical with the Jaina conception of Liberation. Right belief in and right knowledge of the 7 Principles along with a life led in the light of the knowledge, and firmly established on the basis of the belief is the sole threefold path of final and everlasting deliverance. Thus the first Sutra is a justification of the book which deals with these basic principles of belief and action. It is also a Recapitulation because the whole book can easily be seen to be merely an expansion of the various aspects, details and developments of this mighty and all comprehensive Sutra of Jainism.

The ground-plan of the book itself admits of analysis as follows.

The whole book consists of 357 Sutras divided into 10 chapters with 33, 53, 39, 42, 42, 27, 39, 26, 47, and 9 Sutras respectively.

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श्री जेनाचार्य उमास्वामी विरचित

तत्त्वार्थ सूत्रम्

## TATVARTHA SUTRAM

Saudharanra Indra enquired the gist of the following verses from Indrabhuti Gautama with a view to bring him before Lord Mahavira

त्रकारय द्रव्यपट्क् नवपदसहित जीवपट्क्वायलेदया ।

पचायेचास्तिकाया व्रतगमित्तानचारित्र्यभेदा ॥

इत्येनम् मोक्षमूल त्रिभुवनमहितं प्रोक्तमहं दुर्मिरीत ।

प्रयेति श्रद्धाधानि स्पृशति च मतिमान् य म वै शुद्धदृष्टि ॥

1 e Three (divisions of) *Time* (Present, Past and Future) six *Dravyas* (substances)<sup>1</sup> with nine *Padarthas* (categories)<sup>2</sup> six kinds of embodied souls<sup>3</sup> six thought-points<sup>4</sup>, the five *Astikayas* (embodied substances)<sup>5</sup>, the five *Vratas* (vows)<sup>6</sup> the five kinds of *Samiti* (carefulness)<sup>7</sup> the five kinds of *Gati* (conditions of existence)<sup>8</sup>, the five kinds of *Jnana* (knowledge)<sup>9</sup> the five kinds of *Charitra* (conduct)<sup>10</sup>, these are the root principles of liberation as described by *Arhats* [the adored ones] who are perfect and the great lords of the three worlds (upper, middle and lower) The wise man who knows these is convinced of them and who realises these is verily one who has attained right belief

The e two Gathas of *Pravrit* Language are on the basis of *Bhagwati Aradhana*

मिद्रे जयप्पसिद्धे चउविह आराहणापल पत्ते ।

वदिता अरहते वोच्छ आराहणा कमसो ॥

(2) Having bowed to the *Siddhas* (liberated ones) who are renowned in the universe and who have gained the fruits of four kinds of *Aradhana* (devotion) and to the *Arhats* (the adored ones) I shall speak of the devotions in their order

उज्जोवणमुज्जवणं सिज्वहणं साहणं च सित्थरणं ।  
दमणं णाण-चरित्तं तवाणामराहणं भणिया ॥

This verse is originated in *Sārārth Siddhī* by its author Shri Puṇyapad Acharya

(3) Right belief, right knowledge right conduct and right austerities are called the *Aradhana*s. These should enlighten the mind be pursued continued grasped firmly and carried on to perfection.

Shri Umāwami Acharya with a view to advise the Path of Liberation starts the *Tatvārth Sūtra* with the following *sūtra* -

## मंगलाचरण

मोक्षमागस्य नेत्तारं मेत्तारं कममभृताम् ।  
ज्ञातारं विश्वतत्त्वानां वदे तद्गुणलब्धये ॥

(4) I bow to him who is the guide on the path to liberation the destroyer of mountains of *Karmas* and the Knower of the principles of the universe, so that I may attain these qualities belonging to him



# प्रथम अध्याय

## FIRST CHAPTER

### SUTRA 1

सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गं ॥ १ ॥

**Samyagdarsana jnanacharitraṃ moksha margah (1)**

सम्यग्दर्शन *Samyagdarsana* Right Darsana (belief) सम्यग्ज्ञान *Samyag-jnana*, Right Jnana (knowledge) सम्यग्चारित्र्य *Samyak Charitra* Right *Charitra* (conduct) मोक्षमार्ग *Moksha margah* the path to liberation.

1. Right belief (right) knowledge (right) conduct these (together constitute) the path to liberation

### COMMENTARY

Right belief Right knowledge and Right conduct are called the three gems (*Ratna traya*) in Jain works. Each of these three can be considered in its three fold aspect viz, the subject, the object and the means. For example in right belief there is the believer that which is believed and the means of belief. Similarly in right knowledge there is the knower the known and the means of knowledge and in right conduct we have the pursuer of conduct the conduct itself and the means of conduct.

Every mundane soul is embodied and exists in combination with *Karmas*. In a pure soul this partnership between the soul and *Karmas* is dissolved. The soul attains liberation (*Moksha*). Then in self-absorption (*Svasamaya*) it enjoys for ever its own qualities consisting among others of the infinite quaternary (*Ananta-chatustaya*) viz infinite conation infinite knowledge infinite Power and infinite bliss.

The way to liberation on the attainment of which the soul will be freed from *Karmas* and possessed of the aforesaid qualities with others lies in right belief right knowledge and right conduct. To attain liberation all the three must be simultaneously pursued. The path may be compared to a ladder with its two side-poles and the central rungs or rounds forming the steps. The side pieces are right belief and right knowledge and the steps, gradual stages of right

conduct We can go up the ladder only when all the three are sound The absence of one makes ascent impossible Thus a simultaneous pursuit of right belief, right knowledge and right conduct is enjoined here

Of those three, right belief is the basis upon which the other two rests It is an essential preliminary to right knowledge It is the cause and right knowledge is the effect, Right knowledge always implies it Similarly right conduct is preceded and caused by right knowledge and implies both right knowledge and right belief For this reason, in the aphorism we find right belief mentioned first, then right knowledge and lastly right conduct

## SUTRA 2

तत्त्वार्थं यद्वान् सम्यग्दर्शनम् ॥ २ ॥

**Tatvartha yadvañ samyagdarśanam. (2)**

Belief or conviction in things ascertained as they are (is) right belief.

तत्त्वार्थं Tatvartha तत्त्व Tatva really means thatness, a thing as it is, यद्वं Artha means that which is ascertained तत्त्वार्थं Tatvartha means things ascertained as they are.

2 Tatvas may be translated as the Principles of Jainism

तत्त्वार्थं Tatvartha—तत्त्व—तत्त्व

—By thatness ascertained object

—Object which is ascertained by thatness

—That which is ascertained by its own thatness

—Objects as they are

सम्यग्दर्शनं Samyaktva or सम्यग्दर्शन, Samyagdarśana, is of 2 kinds —

सम्यग्दर्शनं Sarag Samyaktva, belief with attachment This is indexed by the 4 signs of —

(1) प्रशम Prashama, calmness, non-operation of error feeding passions and of deluding Karmas

(2) सम्यग् Samyaga, fear of mundane existence in 5 cycles of wanderings — द्रव्य Dravya, matter, क्षेत्र Kṣetra, place, काल Kāla, time, भाव bhava, thought-condition of existence, भाव thought activity

(3) अनुकम्पा Anukampa : compassion for all living beings (mobile जन्तु Trasa and स्थानस्थ Sthānastha, im-mobile)

(4) अस्तिक्य *Astikya* belief in the principles, soul, non soul, etc.  
 विनिराग सम्यक्त्व *Vistraga Samyaktva* belief without attachment i.e. the  
 purity of the soul itself

## SUTRA 3

तन्निर्गदाधिगमाद्वा ॥ ३ ॥

*Tannirgadadhigamadvā - (3)*

This (right belief is attained) by —

(1) निरोगेन *Nisarga*, intuition, independently of the precept for  
 others, or

(2) अधिगमज *Adhigamaj* intuition, acquisition of knowledge from  
 external sources e.g. by precept of others or reading the scriptures

In reality right belief is the result of.—

(1) उपशमन *Upashama*, subsidence,

(2) क्षयोपशमन *Kshayopashama* destruction-subsidence or partial  
 subsidence destruction and operation, and

(3) क्षय *Kshaya* destruction, of दशन मोहनिवृत्ति *Darshana Mohanivṛtti*  
*Karma* [right belief deluding Karmas] and the four आनन्तानुबन्धि क्षय  
*Anantanubandhi Kshaya* the four error-feeding passions

These are internal, but there are external causes as —

(1) द्रव्य *Dravya* matter, e.g., images of adorable अर्हत *Arhat*  
 precept remembrance of the past lives, etc.

(2) क्षेत्र *Kshetra* place e.g. सम्मेलन *Samavasana* Hall of Audi-  
 ence or where the Lord preach the Truth.

(3) काल *Kala*, time, i.e., right belief is attained only when the inter-  
 val to the souls —attaining liberation is less than half the time taken  
 by one soul in its matter cycle, i.e. in its embodiments in all matter  
 (अर्धपरिवर्तन, *Ardhaparivartana*)

(4) भाव *Bhava* thought activity, this is called efficiency,  
 or कर्मा *Karma* It is the 5th of the लब्धि *Labdhi*, The five *labdhis*  
 attainments, are—

१ उपशमन लब्धि *Kshayopashama labdhi* destructive-subsidential attain-  
 ment attainment by a soul (by the subsidence destruction and opera-  
 tion of certain Karmas) of such senses mind etc., that he may be  
 able to acquire right belief

विशुद्धि लब्धि *Vishuddhi labdhi*, virtue attainment, attainment of a disposition for good and against bad actions

दशना लब्धि, *Deshana labdhi*, precept attainment, attainment of an inclination to know the Truth This reduces the स्थिति *Stithi* duration of *Karmas* except the आयु कर्म *Ayukarma*, the age *Karma* to a maximum of कोटी कोटी *Koda kodi* crore of crores and a minimum of one crore सगर *Sagaras*

प्रयोग्यता लब्धि *Prajogya labdhi*, competency attainment attainment of thought activity which further reduces the स्थिति *Stithi* duration of the 7 *Karmas* i.e., all except the आयु कर्म *Ayukarma*, age *Karma* But as to intensity of fruition the reduction applies only to demeritorious *Karmas* The meritorious *Karmas* are proportionally increased in intensity of fruition (अनुभवा *Anubhava*)

करण लब्धि *Karna labdhi* efficiency attainment, attainment of thought activity which must cause right belief in अन्तरमुहूर्त *Antar muharta*, within 48 minutes Of these 5, the last can be attained only by a soul capable of attaining liberation and the remaining four by all

## SUTRA 4

जीवाजीवास्तवबन्धसवरनिर्जरामोक्षास्तरवम् ॥ ४ ॥

*Jiva jivastava bandha Samvara nirjara mokhasa tatvam* (4)

The तत्त्व *Tatvas* principles (are) जीव *Jiva* soul अजीव *Ajiva* non-soul; आस्रव *Asrava*, inflow (of karmic matter into the soul) बन्ध *bandha* bondage [of soul by karmic matter], संवर *Samvara* stoppage [of inflow of karmic matter into the soul], निर्जर *Nirjara* shedding [of karmic matter by the soul (and) मोक्ष *Moksha* Liberation [of soul from matter]

Note 1 Soul's characteristic = चेतना *Chetna* - consciousness It is of 3 kinds

ज्ञानचेतना *Jnana chetana* consciousness or experience of pure knowledge in its full extent it is found only in the Omniscient; but it begins to be experienced from the 4th spiritual stage of development

२ कर्म चेतना *Karma chetana* consciousness of experience of action

३ कर्मफल चेतना *Karma phala chetana* experience of fruition of *karmas*

अजीव *Ajiva* non soul = that which is devoid of all these 3 kinds of consciousness

Note 2 Many Sacred books treat of 9 पदार्थ *Padarthas*, categories They add to these 7 *tatvas*, पुण्य *Punya* and पाप *Papa* merit and demerit But these two are really included in the third and fourth

principles, **आस्रवः Asrava** and **बन्धः Bandha** the inflow into and bondage of the soul by good or bad Karmic matter according to merit or demerit [treated of in Chapter VIII 25 26 below] is the active cause.

**Note 3** These 7 तत्त्व *tatva* principles are evidently necessary and sufficient. They are necessary, because there must be at least two exhaustive categories of the universe. By dichotomy they are logically perfect. They are the soul and the non-soul. Their union is manifest in the world. The absolute liberation of soul from the non-soul is the ultimate goal; therefore मोक्ष *Moksha* category is placed last in the सूत्र *Sutras*. Its immediate causes are stoppage and shedding of karmas. Therefore संसृति *Samsara* and निरसृति *Nirasa* precede मोक्ष *Moksha* in the enumeration. Stoppage and shedding are necessitated by the inflow and bondage of karmic matter; therefore आस्रवः *Asrava* and बन्धः *Bandha* are given as the third and fourth categories. Thus we see that the 7 *tatvas* are necessary.

They are sufficient also. Soul and non-soul together constitute the universe. If they are separated, nothing more is needed. If they are united as they are found to be in the world then the cause of their union, the union itself, the stoppage and the gradual and then the final destruction of the union are the only possible ways of considering them. Thus the seven principles are sufficient also.

तत्त्व *tatvas* substances are only two, soul and non-soul. Non-soul is all that is not soul. Therefore the really knowable and worth-knowing object is the soul. In गीता *Gita* 20 of दर्शन षण्णवः *Darsana Shastri* it is said निश्चयोऽयं सत्यं इति सत्यं *Nishchaya do appanam Haya sammatam* i.e. in reality soul's own nature is सत्यदर्शन *Samyag darsana*. Belief experiential belief in real soul itself is *Samyag darsana*. Does not the Greek philosopher also teach us "know thyself" *Gnothi seauton*.

## SUTRA 5

नामस्थापनाद्रव्यभावतस्तन्यासः ॥५॥

*Nama sthapana dravya bhavatas tanniyasah (5)*

By *Nama*, name *Sthapana* representation *Dravya* privation *Bhava* present condition their तन्मा *Nyasa*, aspects (are Known)

They (सत्यदर्शन *Samyag darsana* right belief, etc., and अज्ञानादि *ajñānādi* soul, non-soul etc.) can be considered in four aspects or निष्पत्ति *Nishpatti* -



(1) नाम निषेध *Nama nikhshēpa* name or negative aspect, that is the name is attributed for the mere naming of the object which does not possess the qualities connoted by the name. As a man may be called King or Smith even if he is neither a king nor a smith

(2) स्थापना निषेध *Sthapana nikhshēpa*, representative aspect. Representation of one thing by another e. g., installation of Lord Mahāvīra in a marble or diamond image. Or in Algebra, taking X to be equal to 50 and so. The first is called तदाकारस्थापना, *Tadākāra sthāpana* or तदभावा *Sadbhāva*, i. e., the representative and the represented are similar in figure, the other is अतदाकारस्थापना, *Atadākāra sthāpana* or अन्वभावा *Asad-bhāva*, i. e. the representative bears no resemblance to what is represented. Such representation of the अर्हत् Arhats (the Adored ones) is not allowed in this हुन्दा अवसर्पिणी, *Hunda Avasarpini* the aeon of decrease in which there are special features of decrease e. g., birth of a daughter to a तीर्थङ्कर *Tīrthanāra*, etc.

(3) द्रव्य निषेध *Dravya nikhshēpa* privative aspect. The absence of an attribute in a subject which it possessed in the past or must possess in the future, the attributing of a name, the qualities of which one does not possess now, although one possessed them in the past or is sure to possess them in the future e. g. a Dowager queen may still be called queen, and a dethroned monarch may be called a king after deposition also, and a President-elect may well be called the President

Take the Professor of Surgery --

(1) He is dining. He knows Surgery but is not attentive to it now. To call him Professor of Surgery is अगमद्रव्य निषेध *Agama Dravya Nihkshēpa*

(2) But if we think of his body only, then we have नो अगम द्रव्य निषेध *No Agama dravya Nihkshēpa*

e. g., (1) ज्ञानरु शरीरे, *Jñānarū Śarīre*

(i) He is asleep. To call his body, the Professor of Surgery is कौमान, *Vartmana*

(ii) He has ceased to be Professor of Surgery and has become a baker. To call his body, the Professor of Surgery, till his death, is अनगता, *Anagata*

(iii) He dies and is in his coffin. To call the body, the Professor of Surgery is अतीत, *Atita*

(2) *Bhavi* *Bhavi* He is going to be born a king To call his body a king a body is *Bhavi*

(3) *Tadvyatirikta* —

(i) The Professor was a great and practical philanthropist and had otherwise done deeds to secure rebirth as a king To attribute to his body the karmic matter of these deeds is *Karma*

(ii) To attribute the actual particles of which his kingly body will be formed is *No Karma no agam drasya nikshepa*

(4) *Nam Nivesa* *Bhavi nikshepa* Positive aspect or present condition It signifies the possession of its present attributes Giving a thing a name connoting the attributes of its present condition only e.g. a General considered as in actual command of his army It is also *Agama* i.e. when the soul knows and is actually attentive and *Noagama* when the actual present condition of a material thing is referred to

*Nama Nivesa Nama nikshepa* *Nama* means mere name *Nikshepa* is a verbal or nominal or linguistic aspect The *Sapta tatva* seven names of Principles apply to the Principles, but they may even be given to something which is not a *tatva* Principle e.g. *Asrava*, in Buddhism means sin This is *Nama Nikshepa*, from the Jaina point of view That is a thing bears the name without having the qualities indicated by it It is merely a linguistic process for the convenience of argument and consideration In language it serves the same purpose as the symbolic letters used in Algebra

Name applied to something which does not possess the qualities connoted now It is *Sathapna* or *Drasya*

*Sthapana Nikshepa* Attributed connotation is an actor playing a king or a warrior i.e. a thing bears a connotation which in reality it does not possess and can not possess

*Drasya Niksepa* taking the potential for the actual

In *Sthapana* the connotation is merely attributed It is never there It cannot be there In *Drasya* it will be there or has been there The common factor between the two is that it is not there now and to that extent the connotation is fictitious in both

Name applied to a thing which does possess the qualities connoted now --

*Bhavi Nikshepa* The first three *Nikshepa*

standpoint The list मानिन, *Bhava Nikshepa* is from the पदार्थाधिकनय *paryayarthika Naya* model standpoint

निक्षेप, *Nikshepa* is merely the way in which the word is used

This is most important in Jainism in view of the स्वप्न *Syadvada* system of Jain Logic. A confusion in the निक्षेप, *Nikshepa*, would be a fruitful source of ambiguity and double meanings. This सूत्र, *Sutra* lays down the necessary safeguard against this. All the सप्तनव *saptanava* seven *tatvas* of सूत्र *Sutra* 4 supra can be considered in these 4 aspects e.g. —

1. (i) जीव *Jiva* नामजीव *Nama Jiva* e.g. giving the name of जीव *Jiva* to objects which do not have all the attributes of *Jiva*, *Jiva* as a शब्द *shabd* 1 ■ in its reality has the four infinities of conation knowledge power and bliss

Mundane souls do not possess these but still we call them जीव *Jiva*. A still clearer example will be to give a boat the name of Elizabeth (As in English a man may be called Mr Hill or Mr Fox)

(ii) स्थापना जीव *Sthapana Jiva* As the image of Lord Mahavira. It is not महावीर, *Mahavira* the omniscient still we worship it as such. As also a photo of a friend which is loved and respected as its original

(iii) द्रव्य जीव *Dravya Jiva*, as to call the अर्हन् *Arahats* सिद्ध *Siddhas*. An अर्हन् *Arhat* soul is sure to become a Liberated Soul. As a lecturer may be called a lecturer even when he is not lecturing, but is at his dinner

(iv) मान जीव *Bhava Jiva* A human soul to be called a human soul only. A mundane soul to be called a mundane soul only. A Liberated soul only to be called a real ideal soul

II अजीव *Ajiva* Here consider पुद्गल *Pudgala* or matter subdivision of *Ajiva*

(i) नाम अजीव *Nama Ajiva* calling a man a block head or giving him the name of Hill Wood or Rice the names here are given merely as names, although the human being can never be mere dead inert-matter

(ii) स्थापना अजीव *Sthapana Ajiva* As a model of man of-war. As representing an arch in a circus by human performers or representations of rivers and mountains on a level map

(iii) द्रव्य अजीव *Dravya Ajiva* As calling a broken carriage a carriage when instead of carrying others it has to be carried itself

(iv) भव प्रसाद *Bhava Asra* Calling a ship a ship, and so on

III, अश्रव आश्रव *Asrava* (i) नाम आश्रव, *Nama Asrava* as calling the सिद्ध, *Siddha*, महाशिव *Mahashiva* the remover of physical ills

Any such conscious removing of ill implies desire which means inflow of karmic matter into the soul. In the Liberated state this is impossible therefore the अश्रव *Asrava* attributed only in name.

(ii) स्थापना आश्रव *Sthapana Asrava* as attributing fearfulness to a black and hideous image or gentle kindness to the picture or statue of a philanthropist. Here the image or statue has no thought of frightening or pleasing us and therefore we simply attribute these आश्रव *Asrava* — inducing qualities to it

(iii) द्रव्य आश्रव *Dravya Asrava* As a man whom we have observed to be angry, is not so now and we still say — 'This is a wrathful man.

(iv) भव आश्रव *Bhava Asrava* Speaking of the inflow only where it exists, e.g., the inflow due to anger in an angry man.

IV (i) नाम बन्ध *Nama Bandha* वः *Bandha* O God you smote my enemies. Here the act of smiting implies desire and therefore bondage. But a liberated soul can have nothing to do with it. It is only attributed bondage.

(ii) स्थापना बन्ध, *Sthapana Bandha* As a group of sculpture representing a butcher, slaughtering a cow or a hunter killing a she-deer. Here the bondage due to the slaughtering and killing is represented by the sculpture.

(iii) द्रव्य बन्ध *Dravya Bandha* As a man who has worked away the bondage of karmic matter due to say an act of stealing and has become a pious man is called a thief as if the old bondage still clung to him.

(iv) भव बन्ध, *Bhava Bandha* Predication of bondage only where it exists. As a liar is bound by the matter due to the lie.

V शम *Samvara*, (i) नाम शम *Nama Samvara* As an angry but weak man, not returning the blow of his assailant walks away in silence. To say that he has a very forgiving spirit, is *Nama Samvara*, because forgiveness implies the stoppage of the inflow of karmis due to anger and it is not present here.

(ii) स्थापना शम, *Sthapana Samvara* As in the figure or statue of a woman who looks the very picture of chastity. Here the stoppage of the karmic inflow which unchastity would have caused is represented by

(iii) દ્રવ્ય વિરાગ *Dravya Samāra* As calling a તીર્થંકર *Tīrthāṅkara* before he has renounced the world, a વિરાગ *Vitraga* or free from attachment is *Dravya Samāra*. He is not a *Vitarga* yet, but is sure to become so.

(iv) બાલ વિરાગ *Bala Samāra* Speaking of વિરાગ *Samāra*, as it really exists e.g. calling only that man વિરાગ *Vitraga*, who has subdued all his passions.

VI નિર્જન *Nirjara* (i) નામ નિર્જન *Nama Nirjara* A man is seemingly engaged in austerities, but his thoughts wander out to worldly objects. He is not really ridding his soul of matter. If one who does not know this says that the man is getting rid of *karmas*, it would be *Nama Nirjara* i.e., attributing *Nirjara* where it does not really exist.

(ii) સ્થાપના નિર્જન *Sthapana Nirjara* e.g., the representation of *Nirjara* by the contemplative posture of a saint in a picture or in an image.

(iii) દ્રવ્ય નિર્જન *Dravya Nirjara* As saying of a તીર્થંકર *Tīrthāṅkara* when he is still a house-holder, that he is born ascetic. This is *Dravya Nirjara*, as the *Tīrthāṅkara* is sure to become an ascetic and get rid of karmic matter.

(iv) ભાવ નિર્જન *Bhava Nirjara*. Attributing *Nirjara* when the shedding of karmic matter is actually going on.

VIII મોક્ષ *Mokṣa* (i) નામ મોક્ષ *Nama Mokṣa* As a much harassed debtor on paying off his last debt may exclaim—

‘This is my liberation. This can not mean *Mokṣa* and yet word used connoted it. *Mokṣa* is claimed by one who has not got it. This is only નામ મોક્ષ *Nama Mokṣa*.

(ii) સ્થાપના મોક્ષ *Sthapana mokṣa* e.g. Liberation is represented by the figure of a સિદ્ધ *Siddha*. This figure is an image of brilliance, as the Liberated Soul are described to be in સિદ્ધધર, *Siddha Kṣetra*, the half-moon shaped space at the summit of the Universe which is the abode of *Siddhas*.

(iii) દ્રવ્ય મોક્ષ *Dravya Mokṣa* To call the Arhats, *Siddhas* Arhats are sure to become *Siddhas*, but as Arhats they are not *Siddhas*.

(iv) ભાવ મોક્ષ *Bhava Mokṣa*. Attributing *Mokṣa* only to Liberated Soul.



## SUTARA 6

## प्रमाण नयेरधिगम (६)

## Pramana Nayairadhi gamah—(6)

अधिगम *Adhigama* is knowledge that is derived from tuition external sources e.g. precept and scriptures. It is attained by (means of) *Pramana* and *Naya*.

अथ *Pramana* Authority by means of which we test direct or indirect right knowledge of the self and the non self in all their aspects.

नय *Naya* a stand-point which gives partial knowledge of a thing in some particular aspect of it.

**Note**—Right belief is not identical with faith. Its authority is neither external nor autocratic. It is reasoned knowledge. It is a sort of a sight of a thing. You cannot doubt its testimony. So long as there is doubt, there is no right belief. But doubt must not be suppressed. It must be destroyed. Things have not to be taken on trust. They must be tested and tried by every one on self. This सूत्र *Sutra* lays down the mode in which it can be done. It refers the enquirer to the first laws of thought and to the universal principles of all reasoning that is to logic under the names of प्रमाण *Praman* and नय *Naya*.

प्रमाण *Pramana* is authority. It is —

(i) प्रत्यक्ष *Pratyaksha* i.e. direct self evident.

Like — अवधि *Avadhi* Visual.

मल प्रवर्ष *Manapravya* Metal and

केवल *Kevala* Perfect knowledge.

(ii) परोक्ष *Paroksha* Mediate indirect.

Like — मति *Mat* Sensitive and

श्रुति *Shruti* Scriptural knowledge.

नय *Naya* is stand point. It is —

(1) प्रवर्थादि *Dravyarthika* Substantial or

(2) पदार्थाधिक *Paryayarthika* Modal ?

The most prominent use of stand-point is *Syadvada* or सप्तभङ्ग *Sapta-bhanga* *Naya* of seven kinds — view of speech of seven kinds —

From some point of view a thing is ~~unpredicable~~, and again is and is ~~unpredicable~~, and is not and is ~~unpredicable~~ —

(1) स्वात् अस्ति *Syat Asti* : i e from the point of view of its own is own subject matter place time and nature the substance is i e. exists as itself.

(2) स्वात् नास्ति *Syat Nasti* : i e from the point of view of the subject matter, place time and nature of non-substance it is not i e. it is not non-substance

(3) स्वात् अस्ति नास्ति *Syat Asti Nasti*, i e from the point of view of the same quaternary relating to itself and non substance it may be said that substance is and is not if we make the statement successively

(4) स्वात् अव्यक्तव्य *Syat Avaktavya* : i e if statement under *Syat Asti Nasti* are attempted to be made of once it can not be done Thus a substance is unpredicable.

(5) स्वात् अस्ति अव्यक्तव्य *Syat Asti Avaktavya* : i e from the point of view of its own quaternary and at the same time from the joint quaternary of itself and non substance, substance is and is also unpredicable

(6) स्वात् नास्ति अव्यक्तव्य *Syat Nasti Avaktavya*, i e From the point of view of non-substance quaternary and at the same time from the joint quaternary of itself and non substance substance is not and is unpredicable

(7) स्वात् अस्ति नास्ति अव्यक्तव्य *Syat Asti Nasti Avaktavya*, i e from the point of view of its own quaternary and non substance quaternary and at the same time from the joint quaternary of itself and non-substance substance is and is not and is unpredicable

( See Panchastikaya Gatha 14 )

There are the Universal instruments for acquiring all kinds of knowledge.

But there are particular ways in which they can be usefully applied to right belief Those ways are given in *Sutra* 7th and 8th

*Sutra* 6th gives the means of acquiring अधिगम *Adhigama*

*Sutras* 7th and 8th give the modes of employing those means

## SUTRA 7

निर्देश स्वामित्व साधनाधिकरण स्थिति विधानम् ॥७॥

*Nirdesa svamitva Sadhanadhi karana sthiti vidhanatah*

*Adhigama* is attained by (considering a Principle or any substance with reference to its निर्देश *Nirdesh* (Description Definition) स्वामित्व *Svamitva* (Possession Inherence) साधन *Sadhan* (cause) अधिकरण *Adhikarana* (Place) स्थिति *Sthiti* (Duration) and विधान *Vidhana* (Division)

Everything can be known by being treated in these six ways—  
e.g. man He may be described as a rational animal the qualities of rationality and animality inhere in all human beings—the cause of being a man is the sum total of his own karmic energies which acting through his parents caused him to be born in the world his birth depends on his birth place being such as human beings can be born in his duration i.e. his life is determined and limited by his age or आयुषः *Ayusha* karma and according to his nationality he may be divided into English French German American Japanese etc., etc.

We shall subject right belief to this six fold treatment.

निर्देश *Nirdesha* Right belief is belief in things, ascertained as they are

स्वामित्व *Svamitva* Generally it inheres in souls which are capable of attaining liberation and only in those who have got a mind लेख्य *Leakhy* समनस्क *Samanaska*.

साधन *Sadhan* Cause of right belief i.e.—

(1) अभ्यन्तर *Abhyantara* internal It is the making of the दशन मोक्षदा *Darshana Mohanaya* or the belief obscuring and Anantanubandhi *Kashaya* the 4 over feeding passions

(2) बाह्य *Bahyya* external This is of two kinds —

(i) निष्कल *Nisargaja* intuitive e.g. remembering the suffering of great pain contemplation of the image of the Tirthankaras or Tirthankaras and observation of the miraculous powers of celestial beings

(ii) अधिगम्य *Adhigamaya* acquired, e.g. by the study of the scriptures

अधिकरण *Adhikarana* is also —

(1) अभ्यन्तर *Internal* It is the soul itself which right belief depends.



(2) वाय External It's गमनादी Trasa Nadi, mobile channel, i.e. that part of the Universe out side of which living beings with only one sense are found.

विनि Sthiti The smallest duration of right belief is one अल्पकाल Jaghanya Antarmuhurta i.e. minimum, which consist of one आवलि AVALI and one मय Sanyam instant One AVALI is the twinkling of an eye In one AVALI there are Jaghanya yukta asamkhyta, or minimum plenteous innumerable Sanyam A मय Sanyam is an instant or unit of time i.e. the time by an atom of matter in passing from one काण्ड Pradesha, i.e., from one point of space to the next अकृष्ट अन्तर्मुहुरता Utkrishta or maximum Antar muhurta is equal to 48 minutes one Sanayam The longest duration of right belief is eternity, or the right belief of liberated souls

विधान Vidhana There are three main divisions —

(1) औपशमिक Aupashamika arises when the right belief deluding karmas and the four आनादुर्गति कषाय Anantanubandhi Kashaya, i.e., anger pride, deceit and greed which feed these karmas are made inoperative

(2) क्षायोपशमिक Kshayopashamika, arises when there is part destruction subsidence and operation of the right-belief deluding karmas and of the error-feeding passions

(3) क्षयिक Kshayak arises from a total destruction of the above Thus belief last for ever

In a similar six fold way the other principles जीवा जीव आजीवा etc must be treated

## SUTRA 8

सत्सख्या क्षेत्र स्पर्शन कालान्तर भावाल्प बहुत्वैश्च ॥८॥

Sat Samkhya Ksetra Sparshana Kalantra Bhavalpa Bahutvaishch

(The eight principles are known) also by—

(1) सत् Sat Existence

(2) सख्या Samkhya number, enumeration of kinds or classes

(3) क्षेत्र Kshetra place where the thing is found at the present time

(4) स्पर्श Sparshana Extent or the amount of space touched by it in all ages

(5) काल Kala Time

(6) अन्तर *Antara* Interval (of Time)

(7) भव *Bhava* Quality : e that determinateness which is one with the being of the object

(8) अल्पबहु *Alpa bahutva* Quantity, the being so much with reference to a possible more or less, measurable or numerable amount

By these 8 ways अत्मा *Atma* etc can be known even more fully than by the 11 ways given above e g जीव *Jiva* —

सत् *Sat* *Jiva* exists. This is inferred from the fact of consciousness which is a characteristic of soul, and not found in any other substance. This consciousness persists in the soul in all its conditions of existence

संख्य *Samkhya* There is an infinity of souls This is obvious from the infinite forms of embodied souls.

क्षेत्र *Kshetra*. Soul is found in the whole Universe.

स्पर्श *Sparshana* At some time or other the soul touch the whole Universe

काल *Kala*. The duration of soul is eternity

अन्तर *Antara*. This means the interval between a condition of soul and its regaining that condition once more after losing it For Example a soul is embodied as a man then he transmigrates to other forms of existence and then once more is embodied as a man, the interval between the two human embodiments is called अन्तर *Antara*

भाव *Bhava* The soul has five kinds of vibrations e g, ओदयिका *Audayika* : e the vibrations set up in a soul by the coming into operation of the karmic matter

अल्प बहु *Alpa bahutva* This is naturally comparative There are more souls embodied as vegetable souls than air souls and more as air souls than water, and more as water souls than earth souls and more as earth souls than fire souls

Now take the case of Liberated souls

सत् *Sat* Existence Is permanent in substance : e in *Jiva* but there is natural brought-activity which owing to time may be said to be different or distinct for each passing moment The test of सत् *Sat* is the inherence in the object considered of the threefold qualities of Birth Decay and Permanence Birth and Decay both refer to the coming in to and going out of existence of condition The substance of course continues the same

संख्य *Samkhya* Number Infinite

क्षेत्र *Kshetra* Place At the end of Loka

स्पर्शन Sparshana Possible extent (Obbit) From the place of the soul attaining liberation to the end of Loka Any point 21 diipas may be beginning because the liberated soul attains Siddhahood there, and then its only natural and final movement is vertical and only up to the end of Loka

काल Kala Time (Real) The liberated soul takes one samaya to reach the end of Loka It returns Siddhahood for an infinite time

अन्तर Antara Interval of time Between one soul attaining liberation and another, there may be an interval of one Samyam and at the most of 6 months. As to space every liberated soul has a form and it is distinct from that of the other liberated souls But form is not necessarily an attribute of matter It is the quality which makes a substance occupy space which is called its pure form It should be remembered that matter is not the only substance according to Jainism There are five others, one is space Space gives place to everything else

भवा Bhasa Quality It's own परिणामिक Parinamika activity is soul's own quality It's possession of the infinities of conation knowledge power and bliss is its quality from another point of view, i.e. the absence of Karmas which obscure these

अल्प बहु Alpa-bahutva Quantity The size of its form depends upon the size of the body of its last mundane incarnation It is noticeable that Existence and number are really variants of द्रव्य Dravya Substance

Place and Possible Extent really variants of क्षेत्र Kshetra Place

Time and Interval really variants of काल Kala Time and Quality and Quantity really variants of भवा Bhasa Quality

## SUTRA 9

मतिश्रुतावधिमान पर्यायकेवलानिज्ञानम् ॥९॥

Matī Shrutavādhi Manah paryaya Kevalani Jnanam

Right knowledge (is of five kinds) ७

मति Matī Sensitive knowledge Knowledge of the self and the non-self by means of the senses and the mind

श्रुत Shruta Scriptural knowledge Knowledge derived from the reading or preaching of scriptures or through an object known by sensitive knowledge

अवधि *Adhhi* Visual knowledge Direct knowledge of matter in various degree with reference to द्रव्य *Dravya* subject matter क्षेत्र *Kshetra* space, काल *Kala* time and भव *Bhava* quality of the object known.

मन परा *Manah paryay* Mental knowledge Direct knowledge of another's mental activity about matter

वेद्य *Kejala*. Perfect knowledge. Omniscience knowledge of all things in all their aspects at all times

Each of these five kinds of knowledge can be considered in its aspect of the knower the knowledge and the means of knowing so far as the soul is concerned. The outward substances which are known are not included in this.

श्रुत *Shruta* or scriptural knowledge is also called —

आप्त वचन *Apta Vachana*

आगम *Agama*

उपदेश *Upadesh*

ऐतिह्य *Aitiḥya*

आम्नाय *Amnaya*

प्रवचन *Praṭachan*

जिन वचन *Jina Vachan*

## - SUTRA 10

तत् प्रमाणे ॥१०॥

Tat pramane

They (i. e. five kinds of knowledge are) the two *Pramanas* (and no others)

The *Pramanas* are of two kinds —

प्रत्यक्ष *Pratyaksha* Direct. This is Visual (अवधि) Mental (मन परा) and Perfect (वेद्य) knowledge

परोक्ष *Paroksha*, Indirect. This is Sensitive (मान) and श्रुत Scriptural knowledge.

But other systems of Philosophy believe in the following *Pramanas* —

चार्वाक *Charvaka* believes in प्रत्यक्ष *Pratyaksha* (Perception) only

बुद्ध वैशेषिक *Buddha and Vaisesika* believe in Perception and अनुमान *Anumana* (Inference)

संख्य *Sāṃkhya*, believes in Perception, Inference and अगम *Āgama* ( Trustworthy affirmation )

नैयायिक *Naiyāyika* believes in Perception Inference Trustworthy affirmation and उपमान *Upamāna* ( comparison )

मीमांसक *Mīmāṃsaka* believes in Perception, Inference Trustworthy affirmation, comparison अर्थपत्ति *Arthapatti* ( Presumption ) and अभाव *Abhava* ( Privation )

## SUTRA 11

आद्यो परोक्षम् ॥११॥

**Adyao Paroksham**

The first two kinds of knowledge, i e, सति *Sensitive* and अत्र *Scriptural* knowledge, are परोक्ष *Paroksha* i e Indirect or Mediate

Indirect is so called as it is acquired by the external help of the senses (including the mind) or the Scriptures or by the internal help i e by the partial subsidence, destruction and operation क्षयोपशम *Kshy-opsham* of the knowledge-observing *karma*

## SUTRA 12

प्रत्यक्षमन्यत् १२

**Pratyaksha Manyat**

The remaining three i e अवधि *Avadhi* visual, direct material knowledge मन पदार्थ *Manah paryaya* Mental direct mental knowledge and केवल *Kevala* Perfect knowledge are प्रत्यक्ष *Pratyaksha*, i e directly known by the soul itself without any external help

Of these the Visual and Mental arise on the क्षयोपशम *Kshayopashama* destruction / subsidence of knowledge-obscuring *karmas* They are called देश प्रत्यक्ष *Deshapratyaksha*, Incomplete direct knowledge केवल *Kevala* arises from total destruction of knowledge-obscuring *karmas* This done is सकल प्रत्यक्ष *Sakala Pratyaksha* or complete direct knowledge

## SUTRA 13

मतिस्मृति सज्ञाचिन्ताभिनिबोधइत्यनर्थान्तरम् ॥१३॥

Matih Smriti Sanjna Chinta Bhinibodha Ityanarthantaram

मति *Matih* sensitive knowledge (connotes) the same things as

स्मृति *Smriti* (remembrance of a thing known before but out of sight now);

सज्ञा *Sanjna* also called प्रतिभिज्ञान *Pratibhijñāna* recognition (remembrance of a thing known before when the thing itself or something similar or markedly dissimilar to it, is present to the senses now); चिन्ता *Chinta* or तर्क *Tarka* Induction (reasoning or argument based upon observation If a thing is put in fire, its temperature would rise);

सभिनिबोध *Sabbhinibodh* or *Anumana* (Deduction Reasoning by inference; e. g. any thing put in fire becomes heated, this thing is in fire, therefore it must be heated)

Each of the last four is based upon the one preceding it e. g. remembrance is based on sensitive knowledge We remember John, because we have seen him before We recognise his picture because we remember him and his picture is before us This *Sanjna* or recognition is based upon our remembrance *स्मृति Smriti* of John which is itself based upon our *मति Matih* sense knowledge of John when we saw him as also upon our sense knowledge of the picture before us

Induction (*Chinta*) is based upon recognition, We see the sun rise in the same way every day We see men dying The same or similar phenomena take place We remember and recognise these phenomena By induction we say the sun rises always and all men die Having stored up our observations in the above induction we can make use of them in deduction or *Anumana* and argue

The sun rises every day therefore it will rise to-morrow All men die therefore John will die

These five are called *मति Matih* and they arise on the *Ashayopashama*, destruction-subsidence or the subsidence, destruction and operation of the Sensitive-knowledge obscuring *karmas*



## SUTRA 14

तदिन्द्रियानिन्द्रियनिमित्त ॥१४॥

Tadindriya nindriya nimittam

It is acquired by the help of the तदिन्द्रिय *Indriya*, senses and निन्द्रिय *anindriya*, i. e., mind.

तदिन्द्रिय *Indriya* is so called because *Indriya* means the soul and the sense-organs are an index or sign of that soul

निन्द्रिय *Anindriya* or मन करण *Antah karana*, mind is so called to distinguish its internal character from the external senses. It is also called नोदिन्द्रिय *No-Indriya*, or quasi-sense

In Jainism it is an organ which is made of subtle matter called मनोवर्गणा *Manovargana* or mental matter. Its form is like a lotus with eight petals near the heart

## SUTRA 15

अवग्रहेहावायधारणा

Avagraha havaya dharnah

They are

अवग्रह *Avagraha*. It is preceded by दर्शन, *Darshana* or cognition, tendency towards an object. Cognition is the consciousness which arises at the moment when the senses are merely awakened towards the object but before they gain even the slightest describable perception of its sensible qualities. *Avagraha* or perception is the definite or indefinite but distinct apprehension of the object, e.g. seeing a white object in the distance we know that it is white but do not know whether it is a man or a pillar etc. It is also called, ग्रहण *Grahaṇa*, भालोचन *Alochana* or अवधारण *Adharana*

तथा *Itha* Conception. Here we deal with the contents of perception and picking out separate qualities from the continuous whole which we perceive group them together. It is the under-mined but definite knowledge that the thing must be this or that. It is accompanied with a desire to ascertain what it really is e.g. to argue that the whole object must be a pillar. This knowledge is the nearest to the next kind, i. e., judgment. It is also called उहा *Uha* तर्क *Tarka*, परीक्षा *Pariksha*, विचारणा *Vicharana* or विचार *Jijnasa*

**अज्ञान Ajāṇa Judgement** It is ascertained knowledge e.g. that the white object is a pillar and not a man. It is also called 'अपय Apaya अपगम Apagama अनोद Apanoda अव्याध Apavyadha अपेन Apeta अपगत Apagata अपविद्ध Apaviddha or अननुत्त Ananutta

**धारण Dharana Retention.** Keeping things in the mind Memory of Judgements Firm and indelible grasp of the knowledge of the Avaya or ascertained kind. It is also called प्रतिपत्ति Pratipatti अवधारण Avadharana अवस्थान Avasthana निश्चय Nischaya, अवगम Avagama or अवबोध Avabodha

### SUTRA 16

बहु बहुविध क्षिप्राग्नि सूताऽनुक्तध्रुवाणां सेताराणाम् ॥ १६ ॥

**Bahu bahuvīdha kṣhipra nīrita nukta dhruvanam setaranam**

Of many, many kinds quick hidden unexpressed lasting and their opposites

Each pme pfetje fpr lomds om Sutra 15 has twelve subdivisions i.e. each one can relate to twelve kinds of considerations. These 12 are —

**बहु Bahu** More Many in number or much in quantity as perception of a crowd of people or a huge stack of hay

**एक Eka** अल्प Alpa one in number or unit or quantity as perception of one man or of a glass of water

**बहुविध Bahuvīdha** of many kinds as perception of a man with a dog i.e. of two kinds of object perceived

**एकविध Ekavīdha**, of one kind, as perception of a flock of sheep

**क्षिप्र Kṣhipra**, quick = g perception of an Express going full speed

**अक्षिप्र Akṣhipra** Slow, as perception of a snail crawling by

**अग्नि अनि Anīrita** Hidden, perception of a ship from seeing only its funnel above the horizon

**सूत सूत Nīrita** Exposed perception of an open thing like a book on a table

**अनुक्त Anukta** Unexpressed, not described perception of thing which has not been described to us as that of an animal not known.

**उक्त Ukta** Described, perception of what has been described e.g. perception of a horse or cow, described in a book



३३ *Dhruva* Lasting, perception of a mountain

३४ *Adhruva*, Transient, perception of a flash of lightning

As perception or *Avagraha* is illustrated above so *Iha*, *Avaya* and *Dharama* have to be treated. Thus we obtain  $12 \times 4 = 48$  divisions of senses knowledge through any one of the senses. As there are five senses and one mind the total kinds of sense-knowledge are —

$$48 \times (5+1) = 48 \times 6 = 288$$

### SUTRA 17

अर्थस्य ॥१७॥

Arthasya

The 288 refer to, i.e. are of determinable sense objects, (i.e. thing that can be touched, tasted, smelt, seen, heard or perceived by the mind)

The 288 subdivisions of knowledge relates to determinable sense objects

### SUTRA 18

व्यञ्जनस्यावग्रह ॥ १८ ॥

Vyanjanasya Vagraha

There is only perception *Avagraha* of *Vyanjana* i.e. indeterminable object (i.e. of a thing of which we know very little so little that we can not proceed to the *Iha* Conception *Avaya* Judgement and *Dharana* Retention of it)

It can be only the subject-matter of four senses namely touch, taste, smell and hearing. It can not be the subject-matter of sight and mind which can acquire further knowledge of anything before them, e.g. we hear a sound but it is so slight and sudden that although we are sure that there was a sound we can not determine its character or origin.

Thus there is no *Iha* conception *Avaya* Judgement or *Dharma* Retention of *Vyanjana* an indeterminable object. But if the object becomes knowable as e.g. the sound in the last illustration by repetition then the perception of it may become *अर्थवग्रह* *Arthavagraha* i.e. perception of a *पदार्थ* *Padartha* or determinable sense-object as distinguished from *व्यञ्जनवग्रह* *Vyanjanavagraha* perception of *व्यञ्जन* *Vyanjana* or an indeterminable sense-object.

## SUTRA 19

न चक्षुर निद्रियाम्याम् ॥ १९ ॥

Na Chakshu ranindriya bhyam

This is not possible to the eye or the mind (It is possible to the remaining four senses.)

Thus the kinds of perception of indeterminable objects are 48  
1 ■ the 4 senses can each know as indeterminable thing in its 12 aspects of *Bahu*, etc

Thus the total number of kinds of sensitive knowledge is  
288+48=336

## SUTRA 20

श्रुतमति पूर्वद्वनेके द्वावश भेदम् ॥ २० ॥

Shrutam matipurvam dvyaneka dvadasha bhedam

*Shruta* or Scriptural knowledge is always preceded by sensitive knowledge. It is of two kinds one of which has twelve and the other many divisions

A man hears the word Ship this is sensitive-knowledge

The sound raises the qualities of a Ship in his mind as he may have read or heard of them this is Scriptural knowledge

It is of two kinds अगमविद Anga-pravishta contained in the *Angas*  
There are 12 *Angas*

*Angas-Vahya* out of the *Angas* These non *Anga* Scriptures are of many kinds

*Shruta* literally means that which is heard (Sri to hear)  
Scriptural knowledge is of two kinds

(1) Verbal lettered (अक्षरमय Aksharatmaka)

(2) Non verbal letterless (अक्षरामय Anaksharatmaka)

Verbal scriptural knowledge is derived from words which are composed of letters (अक्षर Akshara) spoken or written; as when the eye sees the written word or the ear hears the Spoken word 'soul'. The seeing and hearing gives us merely sensitive knowledge (*Matijñana*). What more we think about the meaning and connotation of the word 'soul' is scriptural knowledge. It is called verbal because it is derived from our sensitive knowledge of the word 'soul'.

Non-verbal scriptural knowledge is derived from all kinds of sensitive knowledge except those kinds which can be reduced to words written or spoken. You feel cold air, the knowledge of coldness is sensitive knowledge by means of touch of the skin. If you do not like it and infer that it is unpleasant, it is non-verbal scriptural knowledge. It is derived from your knowledge or feeling of cold, which cannot be reduced to a mere word written or spoken.

Verbal scriptural knowledge is possible only in rational beings. All the irrationals have only non-verbal scriptural knowledge. Their sensitive knowledge also is confined to perception (*Avagraha*) by all the 5 senses except the eye.

The rationals have non-verbal scriptural knowledge also.

Verbal scriptural knowledge is also called *Shabdajñāna* or *Shabdajña* produced by words. Non-verbal scriptural knowledge is also called *Lingajñāna* or *Lingajña* produced by signs. (*Gommatasāra*, *Jñāna Kanda Gāthā* 314)

### THE ANCIENT JAINA SACRED LITERATURE

The knowledge of a *Shruti* (स्मृत्य) may be of things which are contained in the *Angas* (Sacred books of the Jainas) or of things outside the *Angas*. There are 64 root letters of the alphabet or representations of sounds. Of these 33 are consonants 27 vowels (e 1 slight, long and prolonged 3 kinds of each of the 6 vowels and mixed Sounds *anusvara visarga kh hkh hp hph*) which help in the formation of Compound letters.) The total number of possible combinations of these 64 simple letters into Compound of 2, 3, 4, or more upto are the letters (Simple and Compound) of *Shruti* in its entirety. This letters in a middle foot (परमाणु) of the *Paramagama* gives us the number of root *Padas* 9 of the *Angas* as 11, 28, 35, 80, 500. The remainder 8, 10, 80, 175 gives us the letters of that part of *Shruti* which is not contained in the *angas*. This part is divided into 14 *Prakirnakas*, such as *Dasa Vaikalika Uttaradhasan* &c. ■

### SUTRA 21

भावप्रत्ययोऽवधिदेवनारकानाम् ॥२१॥

*Bhava pratyayo'avadhīr deva narakānam*

Birth-born visual knowledge (is in born) in celestial and hellish beings

The *Dravyas* are 6 ; नील, पुरक, पद्म, शम्भु, आनन्दा और काल

Celestial and hellish beings have visual knowledge by birth and they have it till death just as human beings have sensitive and scriptural knowledge. Celestial and hellish beings have sensitive and scriptural knowledge also

## SUTRA 22

क्षयोपशम निमित्त षडविकल्प शेषाणाम् ॥२२॥

**Kshayopashama nimittah Shad vikalpah Sheshnam**

(The other kind of Visual or direct material knowledge is) of six kinds (and it) arises from the part destruction part subsidence and part operation (of the *Karmas* which obscure Visual or direct material knowledge) (This is acquired by the others i.e. by human and sub-human beings who are possessed of mind)

This is called *गुणप्रत्यय Guna-pratyaya* or acquired by merit as distinguished from in born Visual knowledge

Its 6 kinds are —

अनुगमि *Anugami* Accompanying Visual knowledge That which goes with one to another place or even another incarnation

अनुगमि *Ananugami* Non Accompanying Visual knowledge That which does not go with one but is lost

वर्धमान *Varddhamana* Increasing That which goes on increasing

हीयमान *Hiyamana* Decreasing That which goes on decreasing

अवस्थिति *Avasthita* Steadfast That which retains the extent which it had when it arose

अवस्थिति *Anavasthita* Changeable That which increases sometimes and decreases on others

These 6 kinds are due to the greater or less purity and intensity of right belief, etc

Visual knowledge is also of 3 kinds —

(1) देशाधि *Desha Avadhi* Partial Visual knowledge This alone is *Anavasthita* changeable

(2) परमाधिवि *Parama Avadhi* High visual knowledge

(3) सर्वाधिवि *Sarva Avadhi* Full Visual knowledge

These two extend upto Perfect knowledge They are never *Ananugami* non-accompanying nor-*Hiyamana* decreasing

Partial Visual knowledge is fallible the remaining two are infallible In these two there is no wrong belief or vowlessness (c p Gommatasara Jua Kanda, Gatha 374)

### SUTRA 23

ऋजुविपुलमतिमन पर्याय ॥२३॥

*Riju Vipulamati manah Paryayah*

Mental knowledge (is of two kinds) —

ऋजुमति *Rijumati* Simple direct knowledge of complex mental things e.g. of what a man is thinking of now along with what he has thought of it in the past and will think of it

The thoughts which can be directly known by mental knowledge must relate to matter. Simple mental knowledge is of 3 kinds according as the subject of it is the matter and form of thought about the simple activity of body mind and speech which has been thought of in the mind of another (see J K 439). It knows the material objects of all the three times past present and future thought of by any soul in the present. Complex mental knowledge knows what has been thought of in the past and will be thought of in the future (J K 40). It is of 6 kinds as it knows matter and form of thought about simple and complex activity of body mind and speech thought of by another (J K 439)

### SUTRA 24

विशुद्ध प्रति पाताभ्याम् तद्विवेश ॥२४॥

*Vishuddha Prati patabhyam tadviveshah*

Their differences ( are as to ) purity ( and ) infallibility

### SUTRA 25

विशुद्ध क्षेत्रस्वामि स्वामि विषयोऽभ्या वधि मन पर्याय ॥२५॥

*Vishuddh Kshetra swami vishayobhyam vadhi manah paryayah*

Between Visual and Mental knowledge the differences relate to their purity, place person of inherence and subject-matter

## SUTRA 26

मति श्रुत्यो निर्बन्धो द्रव्यस्य सर्वं पर्यायस्य ॥२६॥

*Mati shrutyo nirbandho dravyasya Sarva paryayasya*

The subject-matter of Systematic and Scriptural knowledge is all the six substances but not in all their modifications

## SUTRA 27

रूपिश्वा वधे ॥२७॥

*Rupishva yadheh*

Matter ( and embodied soul are the subject matter ) of Visual ( knowledge but not in all their modifications )

## SUTRA 28

सदनन्तं भाजा मनः पर्यायस्य ॥२८॥

*Tadananta bhaja manah paryayasya*

The infinitesimal part or the subtlest form of that ( which can be known by the highest visual knowledge is the subject matter ) of mental ( knowledge )

*Sarva anadhi* or full visual knowledge knows one atom

*Riju mati* simple mental knowledge knows an infinitesimal part of an atom ; & an infinitesimal degree of its attributes. This degree is called *Anubhaga praitichcheda* or an infinitesimal part of its constituents. Complex mental knowledge ( विपुला मति *Vipula mati* ) knows an infinitesimal part of the subject matter of simple mental knowledge. ( See 110 Chapter V Sutra 10 )

## SUTRA 29

सर्वं द्रव्यं पर्यायेषु केवलस्य ॥२९॥

*Sarva dravya paryayesu kevalashya*

( The subject matter ) of perfect knowledge ( is ) all the substances ( and all their ) modifications

## SUTRA 30

एक दीनि भाजानि युगपदेकस्मिन् चतुस्य ॥३०॥

*Ekadina bhajani yugapade kasminna Chatubhyah*

Beginning from the first onwards in one (should) at a time as to their distribution (there can be found) upto four (kinds of knowledge)

All mundane souls except the omniscient always have at least two, i. e., sensitive and scriptural knowledge.

## SUTRA 31

मति श्रुतावधयो विपर्ययश्च ॥३१॥

*Mati Shruta vadhayo viparyayaścha*

And Sensitive (*Mati*) scriptural (*Shruta* and) Visual (*avadhī*) (knowledge are also) wrong (knowledge)

It is called wrong because unless there is right belief, knowledge cannot be called right. It is characterised by —

*Samīhaya* doubt (This is formed in sensitive and Scriptural), but never in Visual knowledge

*Viparyaya* perversity mistake opposite of truth, (this is found in Visual knowledge also) and *Anadhyaaya* wrong knowledge caused by carelessness indifference or confusion



## SUTRA 32

सदसतो रविरोपाद्यदृच्छोपात्तधर्म्ममतवत् ॥ ३२ ॥

*Sadasato ravisesadya drichhopa labdhe runmattavat*

From lack of discrimination of the real and the unreal (the soul with wrong knowledge) like a lunatic knows things according to his own whims.

Wrong knowledge may be —

- (1) कारण विपर्यय *Karana viparyaya* mistaking the cause of a thing is that the passions are primarily caused by matter, whereas they are the thought activity of the soul of which Karmas are an auxiliary cause.
  - (2) भेदोपेक्ष विपर्यय *Bhedas bhedas viparyaya* perverse confusion of cause and effect mistaking the true relation of cause and effect holding separation in identical and identity in really separate things as holding that attributes and their substances are separate and
  - (3) स्वरूप विपर्यय *Svarupa viparyaya* mistake in the nature or character of a thing. As idealists believing that form and colour are nothing they exist only in knowledge.
- विपर्यय *Viparyaya* is also of 2 kinds

- (1) स्वतः *Samana* mistake arising by one's own self without any preaching of another

All are Sahaja except the next

- (2) श्रोतः *Aharja* mistake due to another's preaching, this is wrong scriptural knowledge caused by negative knowledge through the ears

So much for Pramana

## SUTRA 33

नेगमसंग्रहव्यवहारजु म्वगदरमसिद्धैवयुता नया ॥ ३३ ॥

*Naigama Sangraha Vyavahararaju Sutra sabda Samabhi  
rudhai Vambhuta nayah*

The points of view (uses) Figurative, general distributive actual  
descriptive, specific, active



Note 1. *Dravyārthika* or *Samanya*, substantial, *Utsarga Anuvṛitti* relating to the substance. Its sub kinds are -

1. *Naigama* Figurative, Not literal. Taking something for granted. Speaking of a past or future event as a present one. Speaking of a thing in hand as a completed fact. It is of 3 kinds relating to past present and future. e.g., saying on Divali day "Lord Mahavira attained liberation to-day". The present is used figuratively of the past. Similarly for future or present. A man is going to book his passage to Australia and being asked where he is going, he says "To Australia" or when the cook is lighting fire and some one asks her what she is doing she may answer "I am cooking", although she is only preparing to cook.
2. *Sangraha* General or Common. A class as a whole. A class of things, denoted by the same word. As *Draṣya* applied to six *draṣyas*, man, tiger etc.
3. *Vyavahara* Distributive. To divide or separate a general term into its classes orders kinds and species. *Draṣya* is distributed into six *dravyas*, souls into mundane and liberated.

Note II. *Paryayartika* or *Visesa Apavada Vyavṛitti*. Model relating to the modification of substances. This is

4. *Riju Sutra* i.e., the actual condition at (1) A particular instant and (2) for a long time. They are called *sukshma* fine and *sthula* gross respectively, e.g. a soul with a good thought for an instant or a man with human condition for a life time.
5. *Sabda* Descriptive. This includes grammatical correctness and propriety of expression. From this point of view we can use the present for the past tense plural for the singular number feminine for the masculine gender etc. At the use of the present tense in describing the events which happened in the past e.g. In 1066 A. D. We see the Normans attack the Anglo Saxons or conquer their country or the common use of 'you' for one man, or a boat which is generally called 'she' to be named, Lord Nelson or



which succeeded another modification. It is *Paryaya* proper.

Note VI Each of the seven stand points has a greater extent or denotation than the one which follows it. *Naigama* has thus the greatest and *Ebambhuta* the least extent. *Naigama* deals with real and unreal. *Sangraha* with real only. *Vyavahara* only with a part of the real. *Riju Sutra* with only the present condition of a part of the real. *Sabda* with only the expression of the real. *Samabhirudha* with only that particular expression which applies to the thing in its present activity.

Note also that each of the seven *nayas* is dependent on the one preceding it.

The Principle stand points are 7. But in practice, the stand points can obviously be many more according to the point of view from which the things considered or spoken of.

The other systems of philosophy recognise the following topics:

- (1) *Bauddhas*. They recognise the 5 *Skandhas* (*Khandhas*) or Aggregates or groups  
*Vijnana* Consciousness  
*Vedana* Feeling  
*Sanyta* Perception recognising and naming  
*Sanskara* (*Samskara*) 50 other mental accompaniment specially will that arise when consciousness is submitted.  
*Rupa* Material or body
- (2) *Naiyayikas*. 16 *Padarthas* namely *Pramana* *Prameya* *Sansya* Doubt *Prasajana* *Dristanta* *Sidhanta* *Asaya* *Tarka* *Nirnaya* *Vada* *Jalpa* *Vitanda* *Hetvabhāsa* *Chhala* *Jati* *Nigrahasthana*
- (3) *Vaisesika*. 7 *Padarthas* namely *Drasya* *Guna* *Karma* *Samanya* *Vishesa* *Samanya* *Abhaya*
- (4) *Samkhya*. 25 *Tattvas* namely *Prabhuti* *Pradhana* *Ahamkara* *Karamendriya*  
5 *Jhana* *endriya*  
5 *Mana*  
*Tanmatras* (*Sabda* *Sparsha* *rupa* *rasa* *gandha*)  
5 *Bhutas* (Earth water fire air space) *Purusa* *Nirvikara* self, pure and perfect soul

# दूसरा अध्याय

## CHAPTER II

### SUTRA 1.

अपशमिकशायिकौ भावौ मिश्रश्च जीवस्य  
स्वतत्त्वमौदयिक पारिणामिकौ च ॥

*Aupashamikakshayikau bhavau mishrascha jivasya  
svattatvamaudayika parinamikau cha.*

The soul's own thatness i. e. thought activity (is of five kinds)

(1) अपशमिक *Aupashamika* Subsidential (That which rises from the subsidence of a Karma of the deluding kind)

(2) शायिक *Kshayika*, destructive, Purified (That which rises from the destruction of Karma's e.g. the 4 वर्ग Ghatiya, destructive Karma's)

(3) मिश्र *Mishra* Mixed (i. e., स्वतत्त्विक *Kshayopashamika* destructive subsidential, that which rises from the partial destruction subsidence and operation of destructive Karma's)

(4) आदयिक *Audayika* operative (that which rises from the operation i. e., fruition of Karma's)

(5) पारिणामिक *Parinamika* Natural (The soul's own natural thought-activity, independent of Karma's)

The first four of these thought nature have reference to their various causes

The 5th is the own pure nature of the soul which is always there but in an impure condition, because of its being in conjunction and co-existence with three other thought-natures viz those due to the subsidence (*aupashamika*) destruction subsidence and operation (*Kshayopashamika*) or to the operation of Karma's (*Audayika*)

Here it is necessary to understand the distinction between 8 kinds of Karma's

There are 2 main classes.

(1) धातु *Ghatiya* or Destructive Karma's which attach and effect the very nature of the soul.

which succeeded another modification. It is *Parjaya* proper

Note VI Each of the seven stand points has a greater extent or denotation than the one which follows it. *Naigama* has thus the greatest and *Ebambhuta* the least extent. *Naigama* deals with real and unreal. *Sangraha* with real only. *Vyavahara* only with a part of the real. *Riju Sutra* with only the present condition of a part of the real. *Sabda* with only the expression of the real. *Samabhirudha* with only that particular expression, which applies to the thing in its present activity.

Note also that each of the seven *naïyas* is dependent on the one preceding it.

The Principle stand points are 7. But in practice, the stand points can obviously be many more according to the point of view from which the things considered or spoken of.

The other systems of philosophy recognise the following topics

- (1) *Bauddhas* They recognise the 5 *Sbandhas*, (*Khandhas*) or Aggregates or groups  
*Vijnana* Consciousness  
*Vedana* Feeling  
*Sanyas* Perception recognising and naming  
*Sanskara* (*Sankhara*), 50 other mental accompaniment specially will that arise when consciousness is submitted  
*Rupa* Material or body
- (2) *Naiyayikas* 16 *Padarthas* namely *Pramana* *Prameya* *Sansya* *Doubt* *Prasojana* *Dristanta* *Sidhanta* *Aśaya* *asā* *Tarka* *Airvaya* *Vada* *Jalpa* *Vitanda* *Hetvabhāsa* *Chhala* *Jati* *Nigrahasthana*
- (3) *Vaisesika* 7 *Padarthas* namely *Dravya* *Guna* *Karma* *Samanya* *Visesa* *Samavaya* *Abhaya*
- (4) *Samkha* 25 *Tattvas* namely *Prakṛti* *Prudhana* *Ahaṁkāra* *Karamendriya*  
5 *Jhana-endriya*  
5 *Mana*  
*Tanmatras* (*Sabda* *Spṛśha* *rupa* *rasa* *gandha*)  
5 *Bhutas* (Earth water fire air space) *Purusa* *Nirvikara* self, pure and perfect soul

# दूसरा अध्याय

## CHAPTER II

### SUTRA 1

सोपशमिकक्षायिकौ भवौ मिश्रश्च जीवस्य

स्वतन्त्रमोदयिक परिणामिकौ च ॥

*Aupashamikakshayikau bhavau mishrascha jivasya  
svatantramaudayika parinamikau cha*

The soul's own thatness, i. e., thought activity is of five kinds)

(1) *सोपशमिक Aupashamika*, Subsidentia, (That which rises from the subsidence of a *Karma* of the deluding kind)

(2) *क्षयिक Kshayika* destructive, Purified (That which rises from the destruction of *Karmas* e.g., the 4 *वैश्व Ghatija* destructive *Karmas*)

(3) *मिश्र Mishra* Mixed (i. e. *क्षयोपशमिक Kshayopashamika* destructive subsidentia that which rises from the partial destruction subsidence and operation of destructive *Karmas*)

(4) *मोदयिक Audayika* operative (that which rises from the operation i. e., fruition of *Karmas*)

(5) *परिणामिक Parinamika* Natural (The soul's own natural thought activity independent of *Karmas*)

The first four of these thought-nature have reference to their various causes.

The 5th is the own, pure nature of the soul which is always there but in an impure condition because of its being in conjunction and co-existence with three other thought natures viz those due to the subsidence (*aupashamika*) destruction subsidence and operation (*Kshayopashamika*) or to the operation of *Karmas* (*Audayika*)

Here it is necessary to understand the distinction between 8 kinds of *Karmas*

There are 2 main classes

(1) *वैश्व Ghatija* or Destructive *Karmas* which attach and effect the very nature of the soul.

which succeeded another modification. It is *Paryaya* proper.

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## CHAPTER II

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अपशमिकक्षयिकौ भावौ मिथश्च जीवस्य

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There are 2 main classes

(1) क्षयिक *Ghatiya* or Destructive *Karmas* which attach and effect the very nature of the soul



(2) अघातिया Aghatiya, or non destructive Karmas, which do not effect the very nature of the soul. They are feeling, body family and age Karmas. i.e. the वेदाना Vedaniya नाम nama, गोत्र Gotra and आयु Ayu Karmas respectively.

Vedaniya or Feeling the pleasure and pain bearing Karmas are also Aghatiya. Pain and pleasure are illusory more or less, because they are due to Vedaniya acting with Mohaniya Deluding Karmas and it is then only that the thought-nature of the soul is affected.

The Ghatiya Karmas are four —

(1) ज्ञानावरोध Jnanavarodha Knowledge obscuring. It simply obscures knowledge.

(2) दर्शनावरोध Darshanavarodha cognition obscuring. It simply obscures cognition (Darshana).

(3) मोहनाय Mohaniya Deluding. It intoxicates the soul. It is a sort of General of the enemy host of Karmas. It affects both right-belief and right-conduct. It is like a solution of both right belief and right conduct. It is like a solution of chalk in water. The water is clouded and opaque. The solution may settle down and the opacity being lost transparency may be restored to the water, or by processes the chalk may be entirely separated from the water and permanent transparency obtained. Therefore thus Karmas can merely subside or partially subside or partially subside and partially be destroyed, or be entirely destroyed. This alone can subside in the proper sense of the world.

(4) अन्तराया Antaryaya; Obstructive Karmas. The 5 thought-natures are, as they are found —

1. In mundane soul here there is उदया Udaya operation of Karmas in all. Of course a mundane soul is one bound with Karmas.

The thought-nature of soul is of 4 kinds according as it is the result of—

1. Subsidence merely

2. Destruction merely

3. Operation merely

4. All three combined of the Karmas  
and

5. Its own natural thought activity i.e. its soulness and its capacity or incapacity of being liberated,

- II In Liberated souls there is no *Udaya* of *Karmas* because there are no *Karmas* to operate The soul rests in its own pure nature in its own thought activity

The *सविज्ञान Kshayikabhāṣa* is identical with this when all the *Karmas* have been destroyed If only a few are destroyed, e.g. only right belief-deluding *Karmas* the mundane soul has *सविज्ञान Kshayikabhāṣa* proper, which of course is not identical with *Parinamikabhāṣa*

Thus Liberated souls have 2 thought activities—

- 1 That which arises from the destruction of all *Karmas*, and
- 2 Their own pure self-thought activity *Bhava* is the nature of the soul as affected by *Karmas* In its own pure nature it has its own *bhāṣa* the *Parinamika* But in mundane souls, the soul is found bound with matter This matter is constantly changing The change corresponds with a change in the soul also The character of this change is the cause of the different *Bhavas* in the soul

*Note*—That of five thought natures] each one of the first 3 is found in innumerable-fold souls compared with the one preceding II In the 4th and 5th are found infinitely more souls than the third. Thus Subsidential thought nature is found in the least and *Parinamika* in the greatest number of souls

*Note*—That the first 2 natures can arise only in a soul capable of attaining liberation never in any other

*Note*—That there is subsidence only of the deluding *Karma* (*Mohaniya*) and never of any other Destruction of all the eight Destruction subsidence only of four destructive *Karmas* Operation of all the eight

## SUTRA 2

द्विन्वाष्टादर्शक-विंशति-त्रिभेदा यथाक्रमम् ॥ २ ॥

*Dvinawastadasaikavinsatitribheda Yathakramam*

( They are ) of two, nine, eighteen twenty one and three kinds respectively



## SUTRA 3

सम्यक्त्वचारित्रे ॥ ३ ॥

Samyaktvacharitre

( The two kinds are ) belief (and) conduct

Note --(1) औपशमिक सम्यक्त्व *Aupashamika Samyaktva* ) subsidential right-belief : = right-belief due to the subsidence of Darshana-mohaniya, right-belief deluding *Karmas* and the four अनन्धानुबन्धि कषाय *Ananta-nubandhi-Kasayas*, i e, anger pride deceit greed which feed these *Karmas* : = the error-feeding-passions.

(2) औपसमिकचारित्र *Aupsamika charitra* subsidential right conduct : = right conduct caused by the subsidence of अमित्र मोहनीय *Charitra mohaniya* right-conduct-deluding *Karmas*

Subsidential belief arises as follows --

(1) In hellish beings it can arise a little less than 48 minutes ( one *antaramuhurta* ) after their birth by उपपद *upapada* instantaneous rise The external causes are

Up to 3rd hell, memory of past incarnations

Hearing the preachings by friendly celestials visiting them

Suffering too much pain.

The rest of hells have only 2 i e the above leaving out Preaching

(2) In human beings it can arise from 4 to 8 days after their birth. The external causes are

Memory

Preaching

Sight of *Tirthankara's* image.

(3) In human beings 8 years after birth The causes are same as in sub-human beings

(4) In celestial beings one *antaramuhurta* after their birth. The external causes are

Up to 12th heaven, Memory

Preaching

Sight of *Tirthankara's* glory

Sight of Supernatural powers of celestial beings.

From 12th to 16th heaven the above 4 except the last In the 9 *graneyaka* the first two only, Memory and Preaching

## SUTRA 4

ज्ञानदर्शनदानलाभभोगोपभोगवीर्याणि च ॥४॥

**Jñanadarsanadanalabha bhogopabhogavīryaṇi cha**

(The nine kinds are) Knowledge conation charity gain enjoyment, re-enjoyment power and (belief and conduct)

1 क्षयिक ज्ञान (*Kshayikajñāna*) Destructive purified or perfect knowledge due to the destruction of knowledge obscuring (*Jñanavarṇiṇya*) *Karmas*

2 क्षयिक दशन (*Kshayikadarśhana*) Destructive purified or perfect conation due to the destruction of the *Karmas* which obscure it 1 ■ of ज्ञानावरोधकम् *Darśhana-varṇiṇya Karmas*

3 क्षयिक दान (*Kshayikadāna*) Destructive or purified charity Bestowal of fearlessness etc due to destruction or purification caused by destruction of charity-obstructive *Karmas* e.g. the soul's capacity of removing from all living beings all kinds of apprehension of any veil as proceeding from himself It is caused by the destruction of all *Karmas* दानान्तराय *Dānantraya* which obstruct the exercise of this capacity

4 क्षयिक लाभ (*Kshayikalabha*) Destructive or purified gain Infinite gain due to purification caused by the destruction of all *Labhāntaraya* or gain obstructive *Karmas* e.g. a man with perfect knowledge (i.e. केवली omniscient Kevali) always assimilates the molecules of fine quasikarmic matter

5 क्षयिक भोग (*Kshayikabhoga*) Destructive or purified enjoyment Infinite attainment of consumable objects due to purification caused by the destruction of all भोगान्तराय *Bhogāntaraya* or enjoyment-obstructive *Karmas* This becomes the cause of miraculous manifestations such as the shower of flowers by celestial beings etc

6 क्षयिक उपभोग (*Kshayikāupabhoga*) Destructive or purified re-enjoyment Infinite attainment of nonconsumable objects due to purification caused by the destruction of all उपभोगान्तराय *Upabhogāntaraya* re-enjoyment obstructive *Karma*. This becomes the cause of the miraculous throne, canopy etc etc

7 क्षयिक वीर्य (*Kshayikavīrya*) Destructive or purified power Infinite power due to purification caused by the destruction of all वीर्यान्तराय *Vīryāntaraya* or power-obstructive *Karmas*

8 क्षयिक सम्यक्त्व (*Kshayikasamyaktva*) Destructive Purified or perfect right belief i.e. perfect belief due to the destruction of three sorts of right belief-deluding *Karmas* (i.e. of *Karmas* causing

मिथ्यात्व *Mithyatva* wrong belief, मम्यत्वमिथ्यात्व मिश्रप्रति *Samyaktva Mithyatva* mixed right-wrong belief and तम्यत्व *Prakṛiti-Mithyatva*, right-belief clouded by the slightest wrong belief) and the four आनातुर्ग क्षयाव *Anantanubandhi Kashayas* : e, the error-feeding passions of Anger Pride, Deceit and Greed which feed the above

9 क्षयिक चरित्र (*Kshayikacharitra*) Destructive purified or perfect right conduct due to purification caused by the total destruction of right conduct-deluding Karmas Charitra Mohantiya

## SUTRA 5

ज्ञानाज्ञानदशानलन्धयदचतुस्त्रिपभेदा मम्यक्त्वचारित्रमयमामयमाश्च ॥५॥

*Jñānasnādarsanalabhayaschatustripanchabhedah Samyaktvacharitrasanyamasamamamscha*

(The 18 kinds are)—4 kinds of (right) Knowledge, 3 wrong Knowledge 3 conations, 5 attainments, right belief, conduct, and control non control

Note K-Kshayapashamika : e Destructive-subsidentia, Kshayopasham is destruction-subsidence of सप्तघाति सप्तध *Saptaghata saptadhaka* : e of Karmic-matter which totally obscures and the operation of दशघातसप्तध *Dashaghata saptadhaka* : e. Karmic-matter the operation of which obscures only partially

(4) क्षयोपशमिज्ञान (*Kshayopashamika Jnana*) : e K right-knowledge (it is of) 4 (kinds)-1 Mati, Sensitive 2 Sruta Scriptural 3 Avadhi Visual and 4 Manahparyaya mental)

(3) क्षयोपशमिज्ञान (K) Ajnana (i e K wrong knowledge It is of 3 kinds 1 कुमति *Kumati* wrong sensitive knowledge 2 कुस्रुत *Kusruta* wrong scriptural knowledge and 3 कुअधि *Kuavadhi* wrong visual knowledge. The last is also called विभंगज्ञान *Vi-bhanga Jnana* wrong visual knowledge

(3) क्षयोपशमिज्ञान (K) Darshana (i e K Conation) It is of three kinds 1 चक्षु *Chakshu* Ocular by mean of the eye

2 अचक्षु *Achakshu* non ocular by means of the other senses and mind

3 अवधि *Avadhi* visual They precede their respective knowledge

(5) क्षयोपशमिज्ञान (K) Labdhi : e K attainment acquisition. It is of 5 kinds —

1 दान *Dana* charity of 4 kinds-food medicine knowledge and fearlessness

2 लाभ *Labha* gain

3 भोगे *Bhoga* enjoyment of consumable things

4 उपभोगे *Upabhoga* re enjoyment or enjoyment of non-consumable things.

(5) शील *Virja*, power

All these are imperfect, because they are due only to partial destruction subsidence and operation of their respective अन्तराया *Antaraya* obstructive *karmas*

(1) सत्येयमविश्वस्यत्वं (K) *Samyaktva* i e k right-belief This is imperfect because it is due to the destruction or subsidence of मिथ्या *Mithyatva* and सम्मिश्रितविश्वस्यत्वं *Samyaktvamithyatva* i e wrong and mixed right-wrong belief deluding *Karmas* and of the four error-feeding passions anger pride deceit and greed called अनन्तानुबन्धि *Anantanubandhi Kashaya* and which feed the above *Karmas* and by the operation of मलानुबन्धि *Samyaktva-praktitimithyatva* i e right belief slightly clouded by wrong belief.

(1) चरित्रमविश्वस्यत्वं (K) *Charitra* i e K right conduct Imperfect because it is due to the partial destruction subsidence and operation of right conduct deluding *Karmas* and

(1) अज्ञानादिकं संयममयत्वं (K) *Samyama-Samyama* (i e) K control-non control. Taking only partial vows It is due to the destruction or subsidence of अनन्तानुबन्धि *Anantanubandhi* error-feeding and अप्रात्यक्षयान *Apratyakhyana* partial vow preventing कषय 18 *Kashayas* or the passions of anger, pride deceit and greed and by the operation of the remaining kinds of passions

## SUTRA 6

गतिकवायीलगमिथ्यादर्शनाज्ञानाभयतासिद्धसेश्याश्चतुश्चतुरष्ट्येकैकैकै  
कषयभेदा ॥६॥

*Gatikashayalingamithyadarshanamanasamyatasiddhaleshya  
schatuschatrustyekaikaisadbbhedah*

(The 21 are) —

4 kinds of condition

4 passions

3 sexes

1 wrong belief,

1 ignorance

1 vowlessness,

1 non-liberation

6 pañc.

The 21 kinds of thought-activity due to the operation of *Karmanas* relate to—

- 1 गति *Gati* Condition of existence of 4 kinds —
  - (1) नरक *Naraka* hellish,
  - (2) तिर्यच *Tiryancha* sub human
  - (3) मनुष्य *Manushya* human and
  - (4) देव *Deva*, celestial
- 2 कषाय *Kashayas* Passions of 4 kinds
  - (1) क्रोध *Krodha* anger ;
  - (2) मान *Mana*, pride ;
  - (3) माया *Maya*, deceit and
  - (4) लोभ *Lobha* greed
- 3 लिंग *Linga* Sexes of 3 kinds
  - (1) स्त्रीवेद *Stri-veda* Feminine inclinations
  - (2) पुरुषवेद *Purusha-veda* Masculine inclinations
  - (3) नपुंसकवेद *Napunsaka-veda*, Common or neuter inclination
  - (4) मिथ्यादर्शन *Mithya-darshana* wrong belief
  - (5) अज्ञान *Ajnana* Ignorance
  - (6) असंयत *Asanyata* Vowlessness or non controls
  - (6) असिद्ध *Asiddha* Unliberatedness
  - (8) लेश्य *Leshya* Through points of 6 kinds —
    - (1) कृष्ण *Krishna*, black
    - (2) नील *Nila* blue,
    - (3) कापल *Kapota*, grey,
    - (4) पीत *Pita* yellow,
    - (5) पद्म *Padma* pink, and
    - (6) शुक्ल *Sukla* white

## SUTRA 7

जीवमव्याभवाव्यत्वानि च ॥७॥

*Jivabbavyabhavytvani cha*

(The 3 kinds of the soul's natural thought-activity are)

- 1 जीवत्व *Jivatva* Consciousness livingness or soulness in soul
  - (2) भवत्व *Bhavitva* Capacity of being liberated.
  - 3 अभवत्व *Abhavitva* Incapacity of becoming liberated
- Pure *Jivatva* जीत्व is limited to the सिद्ध *Siddhas* Mundane

souls must have *Jivatva* but alleged with *Bhavyatva* on *Abhavyatva*. These 3 are peculiar to *Jiva*. "cha" refers to those attributes which *Jiva* has in common with non *Jivas* as —

अस्ति *Asitva* Existence

द्रव्य *Dravyatva* Being a substance, changeability

प्रदेश *Pradeshatva* Capacity to occupy space, etc etc (see Chapter V, Sutra 2)

### SUTRA 8

उपयोगो लक्षणम् ॥ ८ ॥

*Upayoga lakshanam*

The *Lakshna* or differentia of soul (is) *Upayoga* attention consciousness attentiveness

लक्ष्य *Lakshya* is that of which the differentia is

लक्षण *Lakshna* is. आत्मभूत *Atambhuta* inseparable and अतमभूत *Anatambhuta* separable. As *Jivatva* is an inseparable but a celestial condition of existence is a separable quality of the soul.

### SUTRA 9

स द्विविधो ऽष्टचतुर्भेदः ॥ ९ ॥

*Sa dvividhostachaturbhedah,*

(Attention is of) 2 kinds which is subdivided into 8 and 4 kinds respectively

ज्ञानयोग *Jnanayoga* knowledge-attention It is of 8 kinds, relating to 5 kinds of right and 3 kinds of wrong knowledge

दर्शनयोग *Darshanayoga* cognition attention It is of 4 kinds relating to 4 kinds of cognition viz *Chakshu Achakshu Avadhi* and *Kevala* i.e. ocular non-ocular visual and perfect cognition respectively)

उपयोग *Upayoga*, is a modification of consciousness, which is an essential attribute of the soul. Thus attentiveness is a kind of consciousness. Consciousness is a characteristic of the knower, the soul consciousness is not mere passive or potential knowledge, nor is it merely a capacity to know, It is active. It is related to the self. It means that the soul is aware that it cognates or knows something about itself or the non-self. Attentiveness is only the direction or tendency of consciousness to apprehend or comprehend a



thing If it is directed merely to an awareness that something is present to it but cannot be described It is *Darshanopayoga*, if it is directed to know this something definitely, it is *ज्ञानोपयोग Jnanopayoga*

Attentiveness is essential to cognition and knowledge There can be no cognition or knowledge without attention There can be no cognition without knowledge There can be no knowledge without ultimate cognition of some kind or other There can be no attention without consciousness

Thus the stages of knowledge may be received to be consciousness Cognition Attention Cognition Knowledge-Attention and knowledge

## SUTRA 10

सत्सारिणो मुक्ताश्च ॥ १० ॥

*Samsarino muktascha*

(They are of 2 kinds)

सत्सारी *Samsari* mundane and मुक्त *Mukta*, Liberated souls. Mundane souls wander in 3 kinds of परिव्रतन *Parivartana*, cycle of wandering —

(1) द्रव्यपरिव्रतन *Dravya parivartana* matter cycle

It is of two kinds quasi-karmic and karmic नोर्ग *No karmic*, quasi karmic is the time which the soul takes in renewing exactly the same set of a particular number and quality of molecules as it took once Quasi-karmic

कर्ग *Karma* or karmic is the time taken in renewing exactly the same set of a particular number and quality of ३ *3* karmas as the soul took in once The time taken in both of these is called one matter cycle or द्रव्य *Dravya* or पदगल *Pudgala* परिव्रतन *Parivartana* For example a soul takes on a body today with its quasi-karmic and karmic matter It goes on changing both When in the course of its changes it again chances to take on a similar body with similar quasi-karmic and karmic-matter, it is said to have completed one matter cycle (*Dravya parivartana*)

(2) क्षेत्रपरिव्रतन *Kshetra-Parivartana* Space Cycle The time taken by one soul in going once round every single point of space in the Universe consecutively beginning from the foot of Mount Meru

(3) कालपरिव्रतन *Kala parivartana* Time Cycle e.g. a soul is born in the first समव *Sa naya* or instant of an अवसर्पिणी *Avasarpini*, then in the 2nd *Samaya* of another (next or any other) *Avasarpini*, then in

the 3rd samaya of a third and so on; till in the last samaya it is born in the last samaya of a new Avastarpani. Similarly it must be born in उत्सरणी Utsarpini एतः. Then it must die in each samaya of the two eras like the above. The time taken to go through all this is a Time Cycle (*Kalaparnartna*)

(4) भवविवात *Bhavaparnartna* Incarnation Cycle e.g. a soul is born in hell with the minimum age of 10 000 years. He is reborn again (after other births) in hell with 10 000 years age. This goes on as many times as there are samayas in 10 000 years. Then he is reborn there with an age of 40 000 years and one samaya then with an age of 10 000 years and 2 samayas and thus at every birth he adds one samaya till he is born with the maximum age of 33 सगर *Sagaras*. The time taken is called Hellish Cycle. Similarly with the Celestial Cycle, but there the minimum is 10 000 years and the maximum is only 31 Sagaras upto the 9th मेरेवर *Graveyard*

In the Sub-human and human Cycles the minimum is one अन्तर्महर्षा *antarmaharsha* and the maximum is 3 पञ्च *palas*. The procedure is the same as in Hellish and Celestial Cycles.

The time taken in all these four cycles is called one Incarnation Cycle

(5) भावपरिवर्तन *Bhava-parnartana* Thought Cycle In numerable units of souls योगस्थान, *Yoga-Sthana*, Vibratory activity, make one अनुभगा बन्ध *Anubhaga bandha* आध्यात्मिक स्थान *Adhyatmika Sthana* or 1 degree of the passion which determines intensity or bondage. In numerable  $\times$  in-numerable *Anubhaga bandhas* make one कषाय आध्यात्मिक स्थान *Kashaya Adhyatmika Sthana* i.e. one degree of passion which determines the duration of bondage. In numerable  $\times$  in numerable *Kashaya* etc. make one जगन्निधि *Jaghanja sthiti bandha* i.e. minimum duration of bondage in a rational wrong-believing person. This is अन्तः कोटि कोटी सगर *Antah crore  $\times$  crore sagars*. One स्थिति *Sthiti* needs that the soul should pass through every one of the in numerable योगस्थान *Yog sthanas* to earn one अनुभगा बन्ध *Anubhaga bandha* and then so on to earn one *Sthiti*. Thus it should go up to the maximum duration of each one of the 8 Karmas of course adding only one samaya at each step onwards from the minimum duration. When it has thus gone through the 8 *karmas* and their 148 divisions it is said to have done one Thought Cycle (*Bhava parivartana*)

In numeral and Infinite numbers can be easily realised by a consideration of recurring decimals in dividing  $10/3$  3.333 ad inf. we get an infinite quotient; or of the famous relation of the circumference of

a circle to its diameter  $\pi = 22/7$  or of the square root  $2(\sqrt{2})$ , which may be properly said to represent an in-numberable quotient. In the science of Arithmetic these are called "ir-rational numbers"

## SUTRA 11

समनस्कामनस्का ॥११॥

*Samānaskāmanaskāh*

(The mundane souls are of 2 kinds)

गमनस्क *Samānaska* Rational those who have a mind i.e., the faculty of distinguishing right and wrong

अमनस्क *Amanaska* Ir-rational those who have no mind

मन *Mana*, mind in द्रव्यमन *dravya-mana* objective mind It is in the region of the हृदय *heart* like an 8 petalled flower made of मनोवर्णण *Manovargana* or very fine mind molecules

भावमन *Bhava-mana* subjective mind is the soul's capacity to make use of the objective mind

Subjective mind means the destruction subsidence of the *Karma* which obscures the quasi sense or mind, (no-*Indriyaavarana Karma*) (See *Jiva Kanda of Gommatsara Gatha 659*)

The signs of rationality are - capacity of receiving instruction (*Siksha*); understanding actions (*Kriya*); preaching (*Upadesha*); and recitation (*alapa*); 6j, K. 660)

A rational soul investigates before acting what ought or ought not to be done distinguished between things as they are and as they are not in reality He also comes to you on being called by his name (J K 661)

## SUTRA 12.

ससारिणस्त्रयस्यावरा ॥१२॥

*Sansarinastrayasyavarah*

The mundane souls (are of 2 kinds from another point of view.)

त्रय *Traya*, Mobile Many sensed, i.e., having a body with more than one sense.

स्थवर *Sthavara* Immobile, one-sensed i.e., having only the sense of touch Mobile souls are those which being in fear, have the capacity of moving away from the object of fear Immobile souls do not have this capacity

## SUTRA 13

पृथिव्यप्तेजोवायुवनस्पतय स्यावरा ॥१३॥

*Prithivyaptejo vayu vanaspatayah sthavarah*

Immobile (one sensed souls) (are of 5 kinds)

- (1) पृथ्वी *Prithvi* earth-bodied,
- (2) जल *Ap* water-bodied,
- (3) तेज *teja* fire-bodied,
- (4) वायु *Vayu* air-bodied, and
- (5) वनस्पति *Vanaspatis* Vegetable-bodied

Each of these is considered in 3 aspects e.g. the earth souls -  
Take earth-bodied -

(2) पृथ्वी कायिका *Prithvi kayika* as embodied in matter, as earth-bodied soul

(3) पृथ्वी *Prithvi* *kaya* as material body as the body without soul. It is dead earth after the soul has left it

(4) पृथ्वीज *Prithvi ja* as an earth-soul as the soul which is to be embodied in the earth, but is now in *विग्रहगति* *virahagati* or in transition from one existence to another. Similarly *apajna* *apakaya* and *apakayika* etc

The maximum size of the body of an earth water fire and air-soul is an innumerable part of a cubic finger. Therefore it is quite invisible. We see it only in a mass. Take a glass of fresh water. Every drop of it is a mass of many water-bodied souls. The many minute animalculae seen under the microscope are foreign or other souls. They are not water-bodied souls. Water-bodied souls have water and that alone the matter of their bodies. Similarly, the earth etc. souls.

As to the forms the bodies of earth water fire and air souls they are respectively oval like a pea of masoor (seed) round like a drop of water long cylindrical with pointed tips like a collection of needles and oblong like a flog (JK 22)

## SUTRA 14

द्विन्द्रियादयस्त्रसा

*Dvindrīyadatastrasaḥ*

(Mobile or many su  
With 2 senses)

With 3 senses

4

5 , without mind, अमनस्क *Amanaska*, ir-rational and

„ with mind, समनस्क *Samanaska* rational.

Note on प्राण *Prana*, vitalities Vitality is a form of consciousness as manifested through a body of a mundane soul

There are 10 kinds of *Prana* of vitality, i.e. the 5 senses 3 powers of mind body and speech, age and respiration

The one sensed souls have 4 vitalities viz touch, power of body age and respiration

The two sensed souls add to these 4 the senses of taste and power of speech

The three sensed souls add to these 6 the sense of smell

The four sensed souls add to these 7, the sense of sight

The five sensed rational souls add to these 8 the sense of hearing

The five sensed irrational souls add to these 9 the power of mind

### SUTRA 15

पञ्चेन्द्रियाणि

*Panchendriyani*

The senses are five

### SUTRA 16

द्विविधानि ॥१६॥

*Dvividhani*

(They are of) 2 kinds —

(1) अविन्द्रिय *Dravendriya* objective senses sense-organs and

(2) आविन्द्रिय *Bhavendriya* subjective-senses sense faculties

### SUTRA 17

निर्वृत्युपकरणो द्रव्येन्द्रियम् ॥१७॥

*Nirvrittyupakaranedravayendriyani*

Objective senses or sense organs (have a two-fold formation) —

- (1) निर्वृति *Nirvṛti* (the organ itself, e g the pupil of the eye)
- (2) उपकरण *Upakaraṇa* (its Protecting environment = g the eye-lid etc.)

Each formation is of 2 kinds अन्तरंग *Antaranga* internal and Vahiranga बहिरंग external

Internal organ means the soul itself which is co extensive with and of the same form as the organ in which it incarnates

External organ means the material organ which is permeated by the internal organ or the soul

Internal environment is the matter immediately surrounding the organ, = g, the corner of the eye

External environment is the matter which is not so immediately situated with reference to the organ as the eye lid

### SUTRA 18

सम्युपयोगो भावेन्द्रियम् ॥१८॥

*Labdhyupayogobhavendriyam*

*Bhavendriyas* subjective sense sense faculties (are of 2 kinds —

- (1) लब्धि *Labdhi* (it is the attainment of manifestation of the sense faculty by the partial destruction subsidence and operation of the knowledge-obscuring karma relating to that sense)
- (2) उपयोग *Upayoga* (the conscious attention of the soul directed to that sense)

### SUTRA 19

स्पर्शनरसनघ्राणचक्षु श्रोत्राणि ॥१९॥

*Sparsanarasanaghraṇa chakshuśrotraṇi*

(The senses are)

स्पर्शन <i>Sparsana</i>	Organ of Touch	= the skin the whole body
रसन <i>Rasana</i>	Taste	tongue
घ्राण <i>Ghrana</i>	Smell	nose
चक्षु <i>Chakshu</i>	Sight	eyes
श्रोत्र <i>Śrotra</i>	Hearing	ears



## SUTRA 20

स्पर्शरसगन्धवर्णशब्दास्तदर्थः । २० ॥

Sparsarāsagandhvarṇasabdastadartḥaḥ

The functions (of the 5 senses) are to determine the various kinds of touch, taste, smell, colour and sound (respectively)

स्पर्शं Sparsha Touch is of 8 kinds उष्ण Uṣṇa hot, शीत Śīta Cold, रुच, Ruksha rough, स्निग्ध Snigdha, Smooth कामल Komala soft, कठोर Kathora, hard, लघु Laghu light, and गुरु Guru heavy

रस Rasa Taste, is of 5 kinds तिक्त Tiktā, pungent, आम्ल Amla acid कटु Katu bitter, मधुर Madhur sweet, and कषाय Kasaya astringent

गन्ध Gandha Smell is of 2 kinds सुगन्ध Sugandha sweet smelling fragrant दुर्गन्ध Durgandha bad-smelling malodorous

वर्ण Varna Colour is of 5 kinds कृष्ण Krishna black नील Nīla blue पीत Pīta yellow and शुक्ल Sukla white. पद्म Padma pink

शब्द Sabda sound, रस Svara is of 7 kinds सद्यः Sadya, क्षयः Kṣaya, गन्धार Gandhara मधम Madhyama, पञ्चम Panchama, धाता Dhatā and निषाद Nisadha ॥ the Do re me fa sol la si

In all there are 27 main kinds which can be combined in innumerable combinations

Note — That in rational beings mind also assists the senses in bringing knowledge to the soul

## SUTRA 21

श्रुतमनिन्द्रियस्य ॥ २१ ॥

Śrutamanindriyasya

(The function) of the mind (is the) cognition of Scriptural knowledge

Note — Scriptural knowledge of a short is possible among the souls without a mind also (See Note under chapter 1 Sutra 30, above)

## SUTRA 22

वनस्पत्यान्तात्तामेकम् ॥ २२ ॥

Vanaspatyan tanamekam

(The earth-bodied water-bodied fire-bodied air-bodied) up to

the vegetable bodied souls (have only) one (sense i.e. touch. They know only by means of touch)

## SUTRA 23

कृमिपिपीलिकाभ्रमरमनुष्यादीनामिदं कवुर्द्वानि ॥ २३ ॥

*Krimipipilikabhramaramanusyadinamekaikavriddhanī*

*Krimi* worms etc (have 2 senses touch and taste)

*Pipilika* ants etc, (have 3 senses touch taste and smell)

*Bhramara* bumble bee etc (have 4 senses touch, taste, smell and sight)

*Manushya* man etc (have 5 senses touch taste smell sight and hearing)

Each (class has) one (sense) more than the one preceding it

## SUTRA 24

संज्ञिनं समनस्का ॥ २४ ॥

*Sanjñināḥ samanaśkah*

The rational (beings are also called)-

*Sanjñi* (i.e. one who has got *sanjña* mind here)

Elsewhere it means name desire, knowledge etc

All the celestial human and hellish beings are rational. Some 5 sensed sub-humans are also rational such as cow, horse, ape, pigeon, serpents etc.

## SUTRA 25

विग्रहगती वर्मयोग ॥ २५ ॥

*Vigrahagatī varmayogaḥ*

In *Vigrahagati* transmigration (i.e. the passage of the soul from one incarnation to another there is only) *Karmic* body vibration (*Karma Yōga*) by which the electric and *Karmic* molecules are attracted by the soul.



## SUTRA 26

अनुश्रेणि गति ॥ २६ ॥

Anusrenigatih

(In *Vigraha-gati* transmigration or passage from one incarnation to another, the soul's movement is always) in a straight line

श्रेणि *Sreni* = straight line of spatial units from end to end) parallel with one of the 6 directions

East-West North South, up and down, either way

An indivisible atom of matter (परमाणु *Parmanu*) can go straight from the lowest limit of the Universe to its highest point : i.e., a distance of 14 *Rajus* in one *samaya*

## SUTRA 27

अविग्रहा जीगत्स्य ॥ २७ ॥

Avigrahajuvasya -

(The soul in its pure condition, i.e. the liberated) soul has (a straight upward) vertical movement, the movement is called अविग्रहा *avigraha* because it is quite direct and upward, vertical and there is no turning in it)

## SUTRA 28

विग्रहगती च ससारिण प्राक्चतुर्भ्य ॥ २८ ॥

Vigrahavatichasansarinah prakchaturbhayah

*Vigrahavati* or passage from one incarnation to another of a mundane soul (takes place) before 4 (*Samaya* as at the most)

A *samaya* *Samaya* is the time taken by an atom of matter in passing from one point of space, to the next

Why 4 *Samayas*? The soul takes one *samaya* in going in one direction. Each turning means one *Samaya*. In the Universe there can not possibly be more than 3 turnings necessary for the soul's passage. Therefore 3 *samayas* or less than 4 *samayas* are enough for the most crooked passage. In the fourth *samaya* the soul must incarnate in its new body

## SUTRA 29

एकसमयाविग्रहा ॥ २९ ॥

Ekasamayavigraha

Where the passage is straight and there is no turning it takes only one *samaja*

Even an atom of matter in going from one end of the Universe to the other in a straight upward or vertical direction, takes only one *Samaja* if it goes fastest

## SUTRA 30

एक द्वौ त्रीन्मानाहारक ॥ ३० ॥

Ekamdvautrinvanaharakah

(In the) one two or three (*Samajas* of its passage, the soul remains) अनहारक, *Anaharaka* non assimilative, (that is does not attract the molecules of *aharaka* assimilative matter of which the external bodies i.e. the physical fluid and *aharaka* bodies are formed.)

(Note that only *karmajoga* takes place i.e. only *Karmic* electric matter is attracted See *Sutra 25 Supra*)

Note also that in a straight passage of the soul one *samaja* is taken in leaving one body and occupying the other. And in the passage, the soul continues to be *aharaka*, although in the passage itself, it is not necessary for it to attract no-karmic molecules as it leaves the molecules already attracted in its last body and will attract a fresh batch in the new body which it is going to put on in the same *samaja*.

## SUTRA 31

सम्मुखनर्भोपपादा जन्म ॥ ३१ ॥

Sammurchhanagarbhopapadajanma

(Birth is of 3 kinds.)

सम्मुखन *Sammurchhana* spontaneous generation. It is the result of surrounding matter combining and forming the physical body for the incarnating soul.

गर्भ *Garbha* Uterine birth. It is the forming of the physical body by the union and development of father's seed and mother's blood in the womb of the female. In the Embryo

the union between a sperm and an ovum resulting into a fusion of the two cells into one single cell called the fertilised ovum'

उत्पाद *Upapada* Instantaneous Rise (Instantaneous grouping together of the वैश्विक, *Vaikriyaka*, matter to form the *Vaikriyaka* or fluid body which is peculiar to hellish and celestial beings)

### SUTRA 32

सच्चित्तशोनसमुत्ता सेतरा मिश्राश्चैकशस्तद्योनय ॥ ३२ ॥

*Sachittasatśanamvṛtāḥ setaramiśraschaikasaśtadyonayah*

Living matter, cold covered with their opposites and the combination of each (pair) (are) their nuclei or birth places (बोनि, *yonis*, nucleus, the material environment in which the incarnating soul finds lodgment is of 9 kinds —

मरिच *Sachitta*, of living matter as the stomach, in which worms may appear

अचिच *Achitta*, of matter only with no life as a wall or table in which mosquitoes may be generated

सर्वव्यञ्जित, *Sachittachitta* of living and dead matter, as lice in a slut's blouse or hat The person is living but the blouse or hat is dead matter

शान, *Shita*, cold. Some microbes take birth on account of cold

उष्ण *Ushna*, Hot. Some microbes take birth on account of heat

शान्ताश्च, *Sihtoshna* Where life is generated by the co-existence of cold and heat

As the heat of sun breeding gnats in a stagnant pool of water

सम्वृत, *Samvṛata* Covered. As fruit may go bad and breed germs in it if it is kept packed for a long time

विवृत *Vivṛata* Exposed. As moss in a piece of water

सम्वृत विवृत, *Samvṛata vivṛata* Part exposed and part covered

The hellish and celestial beings take birth in अचित्तबोनि *achitta-  
yonis*

Souls taking birth from a womb employ a सच्चित्ताचित्त बोनि *Sachittachitta-  
yonis*

सम्पृच्छन, *Sammurchanas* employ *sachitta achitta*, and *sachittachitta-  
yonis*

Hellish (नारकी) and celestial beings (देव) have hot and cold (some one and some the other) nucleus

Fire-bodied souls (मन्त्रात्मकाः) have a hot one. The others have hot or cold or mixed

Hellish, celestial and immobile beings have a covered nucleus  
The विक्लव्य *Vykalatraya* i.e. from 2 to 4 sensed beings have an open-covered nucleus

The different combinations of these *yonis* yield 8400000 *yonis*, as follows —

निवृत्तिगोत्र *Nitya nigoda*, souls which have never yet come out of a condition of common vegetables; where many souls occupy one body as a potato

Their *yonis* are 7 00 000

इतर निगोत्र *Itaranigoda* souls which have gone back to *nigoda* 7,00 000

पृथ्वी कायिक earth bodied ; जलकायिक water-bodied,  
तेज कायिक fire-bodied , and वायु कायिक air bodied all  
four each 7 00 000 — — — 28 00 000

वनस्पति कायिक Vegetables (Trees etc.) except *nigoda* 10 00 000

For स्थानिक *sthanikas* soul 5200000

, द्विदिव 2 sensed 200000

त्रि 3 200000

चतु 4 200000

पञ्च , 5 animals 400000

5 , human beings 1400000

देवा celestial beings 400000

नाह, hellish 400000

Total 8400000

### SUTRA-33

जरायुजाण्डजपोताना गर्भ ३३॥

*Jarayujandajapotanam garbhah*

Uterine birth (is of 3 kinds)

जरायुज *Jarayuja* Umbilical (Birth in a yolk sack flesh envelope like a human child)

अण्डज *Andaja* Incubatory (Birth from a shell like an egg)

पोत *Pota* Unumbilical (Birth without any sack or shell, like a cub of a lion or a kitten.)

## SUTRA 34

देवनारकाणामुपपाद ॥३४॥

Devanarakāṇāmupapadah

*Upapada* i.e. birth by instantaneous rise (i.e.) peculiar to hellish and celestial beings.

## SUTRA 35

शेषाणां सम्मूर्च्छनम् ॥३५॥

Sesanāmsammurchhanam

All the rest (i.e. except those born by embryonic birth and instantaneous rise) are) सम्मूर्च्छन *Sammurchhana*, born by spontaneous generation

## SUTRA 36

औदारिकवैक्रियिकाहारकतेजसकर्मणानि शरीराणि ॥३६॥

Audarīkavāikrīyikaharakataijasakarmāṇi śarīraṇi

The bodies are of 5 kinds —

- 1 औदारिक *Audarika* the physical (body of all men and animals)
- 2 वैक्रियक *Vaikrīyika* Fluid (The body of hellish and celestial beings which they can change at will)
- 3 आहारक, *Aharaka* assimilative (the spiritual man like emanation from the head of a saint in doubt, etc.)
- 4 तपस *Tajasa* Electric (body of mundane souls formed of fine molecules of electric matter called *Tajasa Vargana*)
- 5 कर्मण *Karmana* Karma (body of mundane souls made of fine molecules of Karma matter called *Karmana Varganas* कर्मण का पा)

The first 3 bodies are made of *Aharaka Vargana*, molecules of assimilative matter

## SUTRA 37

पर परसूक्ष्मम् ॥३७॥

Param paramasukṣmam

(Of these 5 bodies) each successive one (is) finer, i.e., subtler (than the one preceding it.)

## SUTRA 38

प्रदेशतोऽसंख्येयगुणं प्राकृतं जसात् ॥३८॥

Pradesatosamkhyeyagunam prakrtajasaat

(From the 1st to the 3rd body, i.e.) up to the Electric body (each one has) innumerable times the number of atoms (which are in the one preceding it)

## SUTRA 39

अनन्तगुणे परे ॥३९॥

Anantagune pare

Of the last two (i.e. the electric and the Karmic bodies each one compared with the body immediately preceding it has an) infinite fold (number of atoms)

## SUTRA 40

अप्रतीघाते ॥४०॥

Apratighate

(The electric and Karmic bodies are) unpreventible (in their passage i.e. they can penetrate and permeate upto the end of the (Universe))

The Fluid (वैश्वानर) and Akarak (अकारक) assimilative bodies can also penetrate but at some places they can not Their penetrative does not extend beyond (अप्रतीघात) Trasa nadi the mobile channel beyond where mobile souls are not found

## SUTRA 41

अनादिसम्बन्धे च ॥ ४१ ॥

Anadi Sambandho cha

And their connection (i.e. of the electric and the karmic bodies with the soul is) without beginning That is these two are always found in every soul and are absent only in liberated souls (विद्या) But of course being material, they are always discarding their old constituent particles and attracting and assimilating new particles in the place of the old From this point of view, a particular electric or karmic body is beginning.

## SUTRA 42

सर्वस्य ॥ ४२ ॥

Sarvasya

(The electric and the karmic bodies are always found) with all (mundane souls)

## SUTRA 43

तदादीनि भाज्यानि युगपदेकस्याचतुर्भ्यः ॥ ४३ ॥

Tadadīni bhājyāni yugapadekasyachaturbhyah

Along with these (two i. e., the electric and the karmic bodies) in their distribution at one and the same time, with one soul (there can be utmost upto 4, i. e., these two and one or two more bodies) i. e., a soul can never have all the 5 bodies at once. Electric and Karmic bodies it must always have. But if it has more it can add only one or two more as follows -

In विग्रहगति Vīgrahagati or passage from one incarnation to another the soul has only 2 bodies the देह, electric and the कर्म, Karmic

In human and sub-human condition of existence, the soul has 3, i. e., the electric the Karmic and the physical bodies

But the saints sometimes have these 3 and the आहार Aharara assimilative body also i. e. 4 bodies at one and the same time. This is the highest limit

The hellish and celestial being also have 3 bodies, The electric the Karmic and the fluid bodies

## SUTRA 44

निरुपभोगमन्त्यम् ॥ ४४ ॥

Nirupabhogamantyam

The last (body 1 = the karmic is) निरुपभोग nirupabhoga, i. e., can not be the means of enjoyment to the soul through the senses and the mind as the physical body can be e. g. the karmic body bears no sound sees no sights, etc.

Note—The देह electric body is like the karmic body nirupabhoga. There is no योग yōga on vibration or cause of attraction of subtle matter in it,

## SUTRA 45

गर्भसम्मुख्यनजमाद्यम् ॥ ४५ ॥

Garbhasammurchhanajamadyam

The first (i.e., the physical body is produced along with the electric and the karmic bodies, in beings who are) born in the embryonic way (गर्भ) or by spontaneous generation (सम्मुख्यन)

## SUTRA 46

अपपादिक वैक्रियिकम् ॥ ४६ ॥

Aupapadikam Vaikrīyikam

The fluid body (is found along with the electric and the karmic bodies in those who are) born by अगर्भ instantaneous rise.

## SUTRA 47

लब्धिप्रत्यय च ॥ ४७ ॥

Labdhipratyayan cha

And (fluid body can also be attained by other) causes (i.e. by a लब्धि labdhi attainment due to special austerities)

But this is of course in exceptional circumstances

## SUTRA 48

तेजसमपि ॥ ४८ ॥

Tajasamapi

Even the electric (body can be product of special austerities)

This takes place in two ways —

(1) शुभ तेजस, *Subha tajasa* Beneficent electric body, e.g., a saint with supernatural powers sees famine or plague etc. in a country and is moved to compassion. His austerities enable his electric body to overflow itself and issuing out of his right shoulder go on to remove the causes of famine plague etc., and then come back and be re-absorbed in the same way in which it went out

(2) अशुभ तेजस *Asubha tajasa* Maleficent electric body, e.g., the same saint being moved to anger, the duplicate body will go for



from the left shoulder and having consumed the object of anger, will return to go into the saint and consume him also

### SUTRA 49

शुभ विशुद्धमव्याघाति चाहारक प्रमत्तसयत्तत्तस्येन ॥ ४९ ॥

Subham viśuddhamavyaghati chaharakampramattasamyata  
syaiva

And the *Aharaka* body (is) beneficent pure and impreventible and found only in a *pramatta samyata* saint, (i.e. one in the 6th stage of spiritual development with imperfect now)

It is (1) शुभ, *Subha*, (always) beneficent

(2) विशुद्ध *Viśuddha*, pure, (the production of meritorious karmas,) and

(3) अव्याघाति, *Avyaghati*, unpreventible (by anything in its course)

The *आहारक* *Aharaka* body is the spiritual man like emanation that flames forth from the head of a saint when he wants to remove his doubt on some momentous and urgent point, the flaming from flashes across space touches or sees the feet of some omniscient Lord (*kevalin*) or a saint with perfect scriptural knowledge (*श्रुतकेवलिन* *shruta kevalin* like भद्रबाहु *Bhadrabahu* the preceptor of चन्द्रगुप्त *Chandragupta* Maurya) and thus having removed the doubt re-enters the saint's head

All this is done of course with lightning rapidity, but it never takes more than one *antarmuhurata*, i.e., 48 minutes, minus one instant

### SUTARA 50

नारकसम्मूर्च्छिनो नपुंसकानि ॥ ५० ॥

Narakasammurchhino napumsakani

The hellish beings (and those who are) सम्मूर्च्छन *sammurchana* spontaneously generated (are of) a common or neuter sex

### SUTRA 51

न देवा ॥ ५१ ॥

Na devah

The celestial beings never (have) a common sex They are always masculine or feminine.)

## SUTRA 52

शेषास्त्रिवेदा. ॥ ५२ ॥

## Shasastrivedah

The remaining (beings, i e, those born of an embryo, have) 3 sexes, (i e they can be masculine feminine or common)

लिंग *linga* or sex is of 2 kinds

दर्शयितुं *Darasya linga* objective sex differentiating organs of the sexes,

भवनं *Bhava Linga* subjective sex thought activity relating to sexual inclination

## SUTRA 53

अपवादिक चरमोत्तमदेहाऽस्तत्येयवर्षायुषोऽनपवर्षायुष ॥ ५३ ॥

*Aupapadika charamottamadehasamkhyeyavarasayusoana pavartyayusah*

(Those who are) born by instantaneous rise (i e hellish *मरका* and celestial beings *देवा* (those who are in their) last (incarnation *चरम देह charama body*) with the highest (kind of) physical body (and those whose) age is innumerable years (e g human and sub-human beings in *भोगभूमि bhoga bhumis* enjoyment land i e in a condition of life where there is all enjoyment and no labour like agriculture etc (these three live the full span of) their life (It can) never (be) cut short (by themselves or others)

The remaining beings i e human and sub human beings in *कर्म भूमि, Karm bhumis* work land i e the condition of life where agriculture etc are necessary for sustenance can have their lives cut short, by external causes as accident : suicide disease etc etc



# तीसरा अध्याय

## CHAPTER III

### SUTRA 1

रत्नशररात्रालुकापङ्कधूमनमोमहानम प्रभाभूययावनाब्जानाराज प्रतिष्ठा  
मप्ताधा ५ घ ॥ १ ॥

**RatnaśararavalukaPankadhumatamomabatamah prabhah  
umayoghana nbuvatakaśha pratisthah saptadhoadhah**

[NOTE —To understand this chapter it is necessary to consider maps I and II of Loka (लोका) and the 2½ Dvīpas (द्वीप) with their explanations]

There are 7 earths lying parallel to each other and with an intervening space separating one from the other Beginning from the earth which we inhabit these earths are situated each one lower than the other (Each one is surrounded and) supported by (3 atmospheres) of

घनवात *Ghana vata* gross air atmosphere,

अम्बुवात *Ambuata* vapour atmosphere,

तनुवात *Tanvata* thin air atmosphere,

(and is enveloped by) space, (These) 7 earths (are)

1 रत्नप्रभा *Ratna prabha* in hue like jewels (16 varieties of which are found in it as diamond ruby, etc etc)

2 शर्कराप्रभा *Sharkara prabha* in hue like sugar

3 कण्टकाप्रभा *kaluka prabha* in hue like sand

4 परप्रभा *panka prabha* in hue like mire

5 धूमप्रभा *Dhuma prabha* in hue like smoke

6 तमप्रभा *Tamah prabha* in hue like darkness

7 महातमप्रभा *Mahatamah prabha* in hue like pitch darkness

The वातवलय *vata valayas* or atmospheres are each 20 000 योजन, *yojanas* thick at the bottom of the Universe

Each one of these earths is separated from the next by an interval of one rajju

In each of these intervals there are the 3 atmospheres also supporting the upper earth

Ratna Prabha is 180 000 *yojanas* thick It has 3 parts The uppermost *khara bhaga* is 16 000 *yojanas* thick The 16 kinds of jewels diamonds etc are found in it In the middle 14 000 *yojanas* of these 16,000 there live all the 10 kinds of Residential (*Bhavanavasi*) celestial beings except the *Asura Kumara* and all the 8 kinds of

Peripatetic (Vyantara), celestial beings the Raksasa

The middle part is Panka bhaga 84 000 yojanas thick The Asura and Raksasa live here The lowest part is Abbabula bhaga 80 000 yojanas thick The first hell is situated here : it is only in the mobile channel (Traṣa nadi) of this part

Sharkara Prabha is 32 000 yojanas thick The second hell is situated in the mobile channel in this

Valuka Prabha has 28 000 yojanas and the third hell

Panka Prabha has 24 000 yojanas and the fourth hell

Dhuma Prabha has 20 000 yojanas the fifth hell

Tamah Prabha has 16 000 yojanas and the sixth hell

Maha Tamah Prabha has 8 000 yojanas and the seventh hell

## SUTRA 2

तासु त्रिंशत्पचविंशतिपचदशदशत्रिपचोर्नैव न र र श न म ह्वा णि प च चैव-  
यथाक्रमम् ॥ २ ॥

**Tasu trinshatpachavinshatipanchadashatritripanchonaḥ  
kanarakashatasahasranipanchachaivayathakramam**

In these (earths there are the following) hells respectively

30 lacs (in the 1st)

25 ( 2nd )

15 , ( 3rd )

10 ( , 4th )

3 ( , 5th )

99 995 ( 6th )

5 lacs ( 7th )

---

Total 84 lacs

The hellish beings are born and live in [these hells. These hells are really huge holes in which the hellish beings live They are in different layers (Patala) The 1st to the 7th earths have 13 11 9, 7, 5 3 and 1 layer for each of the 1st to the 7th hell respectively 1, 2, 49 layers in all

In each layer there is a central hole (Indrakabla) and 49 holes (Sreni badbha) of holes in the 4 cardinal and 4 intermediate directions

In the first layer there are 49 in each of the cardinal directions, and 48 in each of the intermediate corners

In the second layer the numbers are 48 and 47 in the cardinal & 47

and 46, till in the 49th layer the number of holes is 1 and 0. Thus in the last or 49th layer there is a central hole and 4 holes in the East West North and South 5 holes in all

The rest of the holes in the 1st 6 hells are called sporadic (Prakirṇaka). Thus there are

49	Central (Indraka)
9604	in the 8 directions (Sraṇi baddha)
8390347	Sporadic (Prakirṇaka)

---

84 00 000

### SUTRA 3

नारका नित्याशुभतरा लेश्यापरिणामदेहवेदाविक्रिया ॥ ३ ॥

Naraka nitya shubhatara lesya parinama deha vedana vikriyah

Hellish beings always (have) very bad thought-colours sense perceptions and their objects, bodies feelings of pain and transformations

Hellish beings always have the colour (लेश्या, *lessya*, the paint of body and thought, : e द्रव्यलेश्या *dravya lessya* and भावलेश्या *bhava lessya*) of the 3 lower lessyas viz कृष्ण black नील indigo and कापोत grey

Grey (कापोत *kapota*) only in hells of 1st and 2nd earths, grey (कापोत) and indigo (नील *nīla*) in the 3rd, indigo only in the 4th, indigo and black (कृष्ण *kṛṣṇa*) in the 5th, and (कृष्ण *kṛṣṇa*) black in the 6th and thus the 7th द्रव्यलेश्या *dravya lessya* or body paint persists throughout life, but bhava leshya changes with the character of thought-activity. One special bhava leshya or thought-colour does not last for more than one मुहूर्त *muhūrta*, : e 48 minutes. Hellish beings also always have the lowest kinds of sense perceptions : e the sound is harsh touch is rough and hard etc. Their environment including themselves is horrible

Their bodies are also grotesque, e g हुन्दका *hundaka* disproportionate as a small head with a huge trunk and long feet etc. The height of the body in the first hell is 7 bows 3 cubits and 6 fingers

It doubles at each next hell, till in the 7th hell it is 500 bows as 24 fingers = 1 cubit, and 4 cubits = 1 bow

The pangs which they suffer are very acute and intense. They change their bodies at will but the transformation is always of a low



the ends of the downy-hair of a lamb of 7 days, born in the highest bhoga bhumi उत्तमोगेयमि One end of hair is taken out in every 100 years, The time taken to empty the pit is a व्यसहारपय vyasaahara palya Innumerable vyasaahara palyas make one उद्धारपय Uddhara palya

Innumerable uddhara palyas make one अद्धारपय Addha palya

### SUTRA 7

जम्बूद्वीपलवणोदादय शुभनामानो द्वीपसमुद्रा ॥ ७ ॥

Jambu-dvīpa lavano dadayah shubhana-mano dvīpa samudrah.

Jambudvīpa Continent, Lavana samudra (ocean) etc, (etc, are) the continents and oceans being pleasant names.

In the middle world (म मल्लोका mājha loka) there are innumerable dvīpas (द्वीपा) continents and samudras (समुद्रा) oceans

They all have pleasant (or auspicious) names Their names are

- 1 जम्बूद्वीप Jambu dvīpa, in which we live  
लवणसमुद्र, Lavana samudra, salt ocean
- 2 धातकीवण्डद्वीप Dhataki khanda dvīpa, then  
कालोदधिमुद्र Kalodadhi samudra, then
- 3 पुष्करवर्त द्वीप Puskaravara dvīpa, then  
पुष्करवर्त समुद्र Puskaravara samudra, then
- 4 वारुणाक्षद्वीप Varunivara dvīpa  
वारुणाक्षसमुद्र Varunivara dvīpa,
- 5 क्षीरवर्त द्वीप ksiravara dvīpa;  
क्षीरवर्त समुद्र ksiravara samudra
- 6 घृताक्षद्वीप Ghritavara dvīpa,  
घृताक्षसमुद्र Ghritavara samudra,
- 7 इक्षुवर्त द्वीप Iksuvāra dvīpa  
इक्षुवर्त समुद्र Iksuvāra samudra,
- 8 नन्दिश्वरद्वीप Nandishvara dvīpa,  
नन्दिश्वर समुद्र Nandishvara samudra,
- 9 अरुणवर्त द्वीप Arunavara dvīpa,  
अरुणवर्त समुद्र Arunavara samudra





## SUTRA 11

तद्विभाजिन पूर्वपरायता हिमवन्महाहिमवन्निपिधनीनम्बिमशिवरिणो वर्षधर-  
पवना ॥ ११ ॥

**Tadvibhajinahpurvaparayata himavanmahahimavan-  
nisidhanilarukmishikhariṇo varsadharaparvataḥ**

Dividing these (7 पर्व Ksettras there are 6) mountains (They are) हिमरा *Himaran* महाहिमरान *Maha himaran* निपिधनी *Nisidha*, नील *Nila* शिखर *Rukmi* and शिखरी *Shikhari* (These mountains) run East to West

## SUTRA 12

हेमाजु नतपनीयवर्द्धीर्यरजतहैममया ॥ १२ ॥

**Hemarjjunatapaniyavarddhyarajatahemamayāḥ**

(The 1st mountain, i.e. हिमरान *Himaran*, is) golden in colour, (the 2nd silvery white), (the 3rd red like red-hot gold, (the 4th is) blue (like the neck of a peacock,) (the 5th) silvery (white), (and the 6th) golden मया (*maya*) in this sūtra means like

## SUTRA 13

मणिविचित्रपादवा उपरिसूले च तुल्यविस्तारा ॥ १३ ॥

**Manivichitraparshva upariṣṭule cha tulyavistarāḥ**

The sides (of these 6 mountains are) studded with various jewels (and they are of) equal width at the foot, the top and (the middle)

## SUTRA 14

पद्ममहापद्मतिगिच्छेशरिमहापुण्ड्रिकपुण्ड्रिका हृदास्तेषामुपरि ॥ १४ ॥

**Padmamahapadmatiginchhakesharimahapundrikapundrikahradastesamupari**

On the top of these (mountains there are the following 6) lakes (respectively) पद्म *Padma* महापद्म *Mahapadma* तिगिच्छ *Tiginchha*, केशरी *Keshari* महापुण्ड्रिक *Mahapundrika*, and पुण्ड्रिक *Pundrika*

## SUTRA 15

प्रथमो योजनसहस्रायामस्तद्विष्कम्भो ह्रद ॥ १५ ॥

**Prathamō yojanasahasrayamastadarddhaviskambho hradāḥ**

The first lake (has a) length (of) 1000 yojanas (and a) breadth (of) half of that (i.e. 500 yojanas)

—

1

3

→

4. 2

2

le.

fish of

Uttaravana

length breadth and depth of the box is 1/2 of twice (the breadth of the box is 1/2 of it)

Extent of ketras  
-ding to (those in)

ding to (those in)

॥ २७ ॥

**bhaya-mut-**

South and north  
age height  
and Ava-  
tively)

sitoda nari narakanta suvarna rupyakula rakta raktoda saritas tan madhyagah

The rivers गङ्गा the Ganga, सिन्धु the Sindhu रोहिता the Rohit, रोहित-  
स्य the Rohitasya, हरित the Harit, हरिकान्ता the Harikanta, सीता the Sita,  
सीतोदा the Sitoda नारी, the Nari, नारकान्ता the Narakanta, सुवर्णकुल, the  
Suvaranakula रुप्यकुल the Rupyakula रक्ता रक्तोदा the Rakta  
the Raktoda flow in those (seven ksetras, 2 in each respectively;  
i e, Ganga and Sindhu in Bhairata, Rohit and Rohitasya in Haimvata,  
etc etc)

### SUTRA 21

द्वयोर्द्वयो पूर्वा पूर्वा ॥ २१ ॥

Dvayordvayoh purvah purvagah

(These 14 rivers must be taken in groups) of 2 each The first  
(of each group as named above,) flows eastwards (and falls into the  
ocean there)

### SUTRA 22

शेषास्त्वपरगा ॥ २२ ॥

Shesastva paragah

But the others flow westwards (and fall into the ocean there)

These rivers have their sources as follows

Ganga, Sindhu and Rohitasya	spring from the lake Padma
Rohita and Harikanta	, Maha Padma
Harit and Sitoda	= Tiginchha
Sita and Narakanta	, Keshari
Nari and Rupyakula	= Mahapundarika
Suvarnakula Rakta and Raktoda	spring, Pundarika

### SUTRA 23

चतुर्दशानदीसहस्रपरिवृता गंगासिन्धवादयो नद्या ॥ २३ ॥

Chaturdashanadi sahasra parivṛta ganga sindhvadayo  
nadyah

Ganga and Sindhu have 14 000 tributary rivers each, and others,  
i e, the next pair (Rohit and Rohitasya) have twice, i e 28 000 each.  
Harit and Harikanta have 56 000 each, Sita and Sitoda have 1,12,000

each Nari and Narkanta have 55 000, Suvarnakula Rupyakula 28,000 and Rakta Raktoda 14 000 each

## SUTRA 24

भरत पद्मविंशतिपञ्चयोजनगतविस्तार पट्चक्रेणविद्यति भागा योजनस्य ॥२४॥

Bharatah sad vinsati pancha yojana shata vistarah  
sat chaikona vinshati bhaga yojanasya

Bharat ksetra in its widest part measure 526 $\frac{1}{2}$  yojanas

## SUTRA 25

तद्विगुणद्विगुणविस्तारा वर्षधरवर्षा विदेहान्ता ॥ २५ ॥

Tadviguna dviguna vistara varsadhara varsa videhantah

Each mountain and ksetra in breadth has double the breadth of the mountain or ksetra preceding it (Thus is upto) Videha

Thus Bharata ksetra is 526 $\frac{1}{2}$  yojanas in breadth, the Himavana mountain is double of this i.e., 1052 $\frac{1}{2}$  yojanas, and so on

## SUTRA 26

उत्तरा दक्षिणतुल्या ॥ २६ ॥

Uttara daksina tulyah

To the north (of videha the arrangement and extent of ksetras mountains rivers lakes, islands is exactly) corresponding to (those in) the south (of it)

## SUTRA 27

भर्गुरावतयोर्वृद्धिर्ज्ञो पद्ममयाभ्यामुत्सर्पिण्यवसर्पिण्योभ्याम् ॥ २७ ॥

Bharatairavatayorvrdhurasau satsamayabhaya-mut-sarpinyavasarpinibhyam

In Bharata and Airavata ksetras (in the extreme south and north of Jambudvpa there is) increase and decrease of (bliss age height, etc of their inhabitants in the 2 aeons) utsarpini (उत्सर्पिणी) and Avasarpini (अवसर्पिणी) (the aeons of increase and decrease respectively) There are 6 ages (in each aeon)

The ages in avasarpini the present aeon are सुखमासुखमा *Sukhama-sukhama* सान्ना *Sukhama* सुगमासुगमा *Sukhama-Dukkhama* दुःखमादुःखमा *Dukhama-sukhama* दुग्मा *Dukhama* and दुग्मादुग्मा, *Dukhama-dugbhamā* We are now in the Dukhamā or the 5th age (पंचमवयव), this began in about 513 B C i.e., 3 years 8½ months after the liberation of Lord Mahavira and its total duration is 21 000 years. The sequence of ages in the utsarpini is the reversing of the order of the Ayasarpini and therefore the last 3 of the Utsarpini are ages of भोगभूमि *Bhoga-bhumi* the rest are of कर्मभूमि, *Karma bhumi*,

Each aeons is of  $10 \times (1 \text{ crore} \times 1 \text{ crore})$  सगर *sagaras*

In Avasarpini the ages have their duration as follows

1st =  $4 \times (1 \text{ crore} \times 1 \text{ crore})$  sagras

2nd = 3 , ,

3rd = 2 " ,

4th = 1 , minus 42 000 years

5th = 21 000 years

6th = 21 000 years

Altogether  $10 \times (1 \text{ crore} \times 1 \text{ crore})$  sagras i.e. दसरोषकोणे सगर

### SUTRA 28

ताभ्यमपरा भूमयोऽवस्थिता ॥ २८ ॥

**Tabhyamapra bhumayo avasthita**

Excepting these two (Bharata and Auravata) the other (five) Earths are constant (There is no increase or decrease in bliss age, height etc there)

### SUTRA 29

एकद्वित्रिपरयोपमस्थितयो ह्यैवतवहारिवपवदेवकुरवका ॥ २९ ॥

**Ek dvitripalyopamasthitayo haimvatakalharivarsak daivakurvakah**

(The men and animals) of Himvana Harivarsak Devakurnu (bhoga bhumi) are respectively of the one two and three palyas

### SUTRA 30

तथोत्तरा ॥ ३० ॥

**Tathottarah**

(The condition of things is) the same in the north (of mount

Meru देश, Devakuru, Hari and Haimavata are replaced by Uttarakuru Ramiyaka and Hauranyavata

### SVTRA 31

विदेहेषु सम्ययवत्ता ॥ ३१ ॥

Videhesu samkhyeya kalah

In videha (men have an age of) numerable (संख्येय) years, i.e. the highest is 1 crore १९ purvas and the last is अन्तरा मुहूर्ता

84 lac years = 1 purva (१९-१)

84 lac years 2+1 purva = 7056000000000

1 crore purva = 70560000000000 000000 years

### SUTRA 32

भारतस्य विष्णुर्मो जम्बूद्वीपस्य नवविंशतिभाग ॥ ३२ ॥

Bharatasya viskambho jambudvipasya navatishatabhagah

The breadth of Bharata Kshetra (is) 1/19 th part of the breadth of

Jambu dvipa ( $= \frac{100000}{190} = 526 \frac{6}{19}$  yojanas)

### SUTRA 33

द्विर्धत्ताक्षिण ॥ ३३ ॥

Dvir dhatakikhande

In the Dhatakikhande (which is the next region after salt ocean, लवणमग्नः the number of ksetras, mountains rivers lakes etc is) double (of that in जम्बूद्वीप Jambu dvipa)

### SUTRA 34

पुष्करार्द्धे च ॥ ३४ ॥

Puskararddhe cha

In (the nearest) half of Puskar dvipa also (the number of ksetras etc is) double of that in Jambudvipa)

### SURTA 35

प्राडमानुषोत्तरान्मानुष्या ॥ ३५ ॥

Pranmanusottaranmanusyah

On this side of

(alone) there are men

In the middle of Puskatavara dvīpa (पुष्करद्वीप) running all round it is Manusottara (मानुषोत्तर) mountain. It is so called because man is neither found nor born except on this side of it.

### SUTRA 36

आर्या म्लेच्छाश्च ॥ ३६ ॥

#### Arya mlechchhascha

(The human beings in these 2½ regions अर्धाद्वीप, are of two kinds) — आर्य Arya and म्लेच्छ Mlechchha; (i.e. respectively those who care and do not care for religion). Human beings are of 2 kinds.

आर्य Arya, noble, worthy, respectable

म्लेच्छ Mlechchha, barbarian, non Aryan, low, savage. Arya are of 2 kinds

अधिप्राप्त, Riddhi Prapta with supernatural powers.

अनुअधिप्राप्त Anriddhi prapta without supernatural powers

अधि, Riddhi is of 7 kinds

1 बुद्धि Buddhi Enlightenment

2 विक्रिया, Vikriya, Capacity to change the body at will

3 तप Tapa Austerities

4 बल Bala Miraculous strength

5 औषध Ausadha Healing power

6 रस Rasa Capacity of an evil eye and its opposite etc.

7 अक्षीण Aksina Capacity of making stores place etc. in exhaustible

There are 64 sub classes of these 7

अनुअधि आर्य Anriddhi Aryas are of 5 kinds

1 क्षेत्र Ksetra born in Aryakhandā one of the 3 divisions of Bharataksetra

2 जाति Jati born in high families like Ikshvaku Suryavansa Nativansa etc. etc.

3 कर्म Karma Arya by pursuit of military Literary Agriculture, Trade Arts Service

4 चरित्र Charitra Arya by right conduct

5 दर्शन Darshana Arya by right belief

म्लेच्छ Mlechchhas are of 2 kinds

1 कर्मभूमि Karma bhumiya i.e. born in the 5 Mlechchha divi

sons each of the 5 Bharataksetra and 5 Airavata and 800 in the Videhas The total divisions are  $5 \times 5 + 5 \times 5 + 800 = 850$

1 अन्तरापः *Antara dipaja* i.e. inter continental Mlechchhas

There are 24 islands in लवणोदधि *Lavanodadhi* the first ocean round the first continent Jambu-dvipa

These islands are peopled by grotesque creatures with boars elephants horses and head on a human body or with long ears, one leg and similar grotesque formations of the body Their age is one palya पल्य and they live on fruits etc of trees.

500 yojanas from the circumference of Jambu-dvipa these 24 islands are situated in a circle in the लवणमुद्रा *Lavana Samudra* The islands in the 4 cardinal directions are 100 yojanas in breadth The 4 corner ones are 55 yojanas, and the remaining 16 are 50 yojanas in breadth. These 16 are 550 (instead of 500) yojanas from the circumference of Jambu-dvipa

### SUTRA 37

भरतैरावत विदेहा कर्मभूमयोज्यथ देवकुलुत्तरकुल्य ॥ ३७ ॥

*Bharatairavata videhah karmabhumayo anyatra devakuruttara kurubhyah*

Bharata Airavata and Videha ksetras except Deva Uttara kurus (are the only regions where we find) Karma-bhumi (i.e. agriculture etc. for sustenance) This is also the region of piety and place from where liberation can be attained

### SUTRA 38

नृस्थिती परावरे त्रिपल्योपमान्तमुहूर्ते ॥ ३८ ॥

*Nristhiti paravare tripalyopamantar muhurte*

The age of human beings (ranges from) a maximum of 3 Palyas to a minimum of one Antara-muhurta

Infinite  $\times$  infinite atoms = 1 *Utsanjanasanjna* (उत्सङ्गजान)

8 *Utsanjanasanjna* = 1 *Sanjanasanjna* (सङ्गजान)

8 *Sanjanasanjna* = 1 *Trti-renu* (त्रुतिरेणु)

8 *Truti-renu* = 1 *Trasa renu* (त्रासेरेणु)

8 *Trasa-renu* = 1 *Ratha renu* (राथेरेणु)

8 *Ratha renu* = 1 hair point of a hair in highest payment-land =



8	Such Hair Points	— 1 hair point middle (म म) enjoyment-land
8		— 1 , lowest (न्य-न) Enjoyment-land
8		= 1 hair point enjoyment-land action-land (इर्ममि)
8	, ,	= 1 Lisa nit (yonug louse or egg of a louse)
8	Nits	= 1 Yuka louse
■	Lice	= 1 Yava madhya barley-seed (in its diameter)
8	Barley-seeds	= 1 Utseda Angula उत्सेदगुण (small finger) in its breadth
[500 Utseda Angulas		= 1 Pramana Angula प्रमाणागुण, (big finger)
6	Angula	= 1 Pada (पर)
2	Pada	= 1 Vitasti (span) विस्ति
2	Vitasti	= 1 Latha (cubit) हाथ
■	Cubit	= 1 Kiku विड
2	Kikus	= 1 Dhanusya (bow) धनुष
2000	Bows	= 1 Kosa कसा
4	Kosas	= 1 Yojana योजन

[ A big or Pramana =500 small yojanas  
=2000 kosas]

By the *Pramana Angula* प्रमाणागुण or 500 times of the ordinary measure continent oceans etc are measured

मगनश्रेणि *Jagat shreni* = 7 *Rajus* राज् this is the length of the Universe at its lowest point

मगत्प्रतर *Jagat Pratara* = 7 *Rajus* × 7 *Rajus* = 49 square *Rajus* the area of the base of the Universe

मगत् पन(लोह) *Jagat-ghana* or *Loka* = (7 *Rajus*)<sup>3</sup> = 343 cubic *Rajus* , the volume of the Universe

### SUTRA 39

तिर्यग्योनिजाना च ॥३९॥

Tiryagyoni janam cha

The sub-human beings do (have a wide range of age)

	Maximum age	Minimum age
Earth bodied	22000 years	one or two millions
Vegetable bodied	10000 "	
Water bodied	7000	
Air bodied	3000 "	
Fire bodied	3 days	
2 sensed	12 years	
3	49 days	
4	6 months	
5 fish, etc.	1 crore purvas year	
Mongoose	9 purvanganas "	
Serpent	42000 years	
Birds	72,000	
Quadrupeds	3 Palyas	



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# अध्याय चौथा

## CHAPTER IV

### SUTRA 1

देवाश्चतुर्गिकाया ॥ १ ॥

**Devashchaturṇi Kayah**

Celestial beings (are of) four orders groups or classes

भवनवासी Bhasana vasi Residential

परा Vyantara Peripatetic

ज्योतिष्क Jyotiska Stellar

वैमानिक Vaimanika Heavenly

### SUTRA 2

आदितस्त्रिषु पीतान्तलेद्या ॥ २ ॥

**Aditastrisu pitanta lesyah**

From the first to the third (have 4) lasyas or paints up to yellow

i.e. कृष्ण, Black नाव, Indigo, ग्रायेन, Grey and पीत Yellow

### SUTRA 3

दशाष्टपञ्चद्वादशविकल्पा कल्पोपपन्नपयन्ता ॥ ३ ॥

**Dashasta pancha dvadasha vikalpah  
kalpopapanna paryantah**

भवनवासी, Residential celestials are of 10 classes

परा Peripatetic , 8 ,

ज्योतिष्क Stellar , 5 ,

कल्पवासी Heavenly , , 12 ,

Total , 35 Classes

(All these kinds are) born up to the Kalpa (the 16 heavens)  
Beyond that 16th heaven they are all alike, there are no classes. The  
Heavenly have 12 classes, because there are 12 Indras in 16 heavens

## SUTRA 4

इन्द्रामानिन्द्रायस्त्रिंशपाग्निसदात्मगदालानपालानीवप्रसीर्णकानिरो  
पिकाश्चैकश ॥ ४ ॥

Indra samanika trayastrimsa parisadatma raksa loka-pala  
nika prakirnakabhiyogka kilbisikashchakrashah

Every class (has) 10 (grades)

Indra Powerful and of Supreme authority like a king

Samanika Powerful but not authoritative like Indra, son, father, teacher.

Trayastrins Like minister or priest so-called 33 in number

Parisad Courtiers.

Atma raksta Body-guards

Loka-pala The police, the protectors of the people

Anika The army

Prakirnaka The people

Abhiyogya That grade of celestial beings who turn themselves into conceptions of the mind, like swan etc etc., for the other grades

Kilbisika That servile grade.

## SUTRA 5

त्रायस्त्रिंशलोकपालवर्ज्या व्यनगर्यानिन्द्रा

Traystrisha lokapala varjya

But the Peripatetic and Stellar classes are denied  
Trayastrinsa like Minister or Priest and so on

## SUTRA 6

पूर्वयादीन्द्रा

Purvaya adindra

In the first two (i.e. Rudras and Vasus) are two Indras (or kings, in each class respectively)

sas)  
ars

## SUTRA 7

कायप्रवीचाराग्राऐशानान् ॥ ७ ॥

**Kaya pravichara Aaishanat**

Up to Isana (or the 2nd heaven celestial beings which include all Residential Peripatetic and Stellar celestial beings) have bodily sexual enjoyment (like human beings)

## SUTRA 8

शेषा स्पर्शरूपशब्दमन प्रवीचारा ॥ ८ ॥

**Shesah sparsha rupa shabda manah pravicharah**

The others have the sexual enjoyment by means of touch, sight of beauty sound and mind (as follows )

In 3rd and 4th heavens by touch only

In 5 6, 7 and 8th , sight only

In 9 10 11 and 12th , sound only as songs etc

In 13 14 15 and 16th , mind only

## SUTRA 9

परैऽप्रवीचारा ॥ ९ ॥

**Pareapra vi charah**

The remaining (celestial beings are) without sexual desire (There are no goddesses there Beyond the 16th heaven there is only the male sex)

## SUTRA 10

भवनवासिनोऽसुरनागविद्युत्सुपर्णाग्निवातस्तनितोदधि द्वीपदिकुमारा ॥ १० ॥

**Bhavana vasino asurnaga vidyut suparnagni vata stanito dadhividvika dikkumarah**

(The 10 classes of ) Residential celestial beings (are) Asura-kumara Naga, Vidyuta Suparna Agni Vata Stanita Udadhi, Dvipa and Dik Kumara

They are called Kumaras because their lives and habits are like of youths of under 20 who are called kumaras,

The Residentials (वसन्तनी) live as follows In the first earth Ratnaprabha, there are three strata one above the other with an interval of 1000 yojanas The first is called kharabhaga (खरभाग) this is the abode of 9 classes of Residentials, i.e. of all except Asura Kumaras The Asuras reside in the 2nd stratum called panka-bhaga (पङ्कभाग) In the third or lowest stratum called Abbahula bhaga (अब्बहुलभाग), there is situated the 1st hell

## SUTRA 11

व्यन्तरा किन्नरकिम्पूरुसमहोरगगन्धर्वराक्षसभूतपिशाचा ॥ ११ ॥

Vyantarā kinnara kimpurusa mahoraga gandharva yaksa  
raksasa bhuta pishachah

The (classes of) Peripatetics (are)

- 1 Kinnara
- 2 Kimpurusha
- 3 Mahoraga
- 4 Gandharva
- 5 Yaksha
- 6 Rakshasa
- 7 Bhuta
8. Pishacha

Some of these live in the innumerable Oceans and Continents, i.e. all excepts the Rakshasa live in the khara-bhaga or first uppermost stratum of the first earth Ratnaprabha The Rakshasas live in the 2nd or panka bhaga of the same

## SUTRA 12

ज्योतिस्का सूर्याचन्द्रमसौग्रहक्षत्रप्रवीणिकनारकाश्च ॥ १२ ॥

Jyotiskah surya chandramasau graha nakshatra prakrnikā  
tarakascha

The classes of settlers are

- 1 Surya the sun
- 2 Chandrama the moon
- 3 Graha the planets
- 4 Nakshatra the constellations
- 5 Prakrnikā taraka, scattered stars

The stellars begin at a height of 790 yojanas (each of 2000 kosas) from the level of the earth on which we are The lowest are the stars.

10 yojanas above them are the suns 80 yojanas above the suns are the moons 4 yojanas above the moons are the 27 nakshatras, 4 yojanas above the nakshatras is the Bulha, the planet mercury 3 yojanas above them is the Shukra, the Planet Venus 3 yojanas above them the Vrihaspati the planet Jupiter, 3 yojanas above them is the Mangala or Angaraka the planet Mars, 3 yojanas above them is the Sanaiśchakra the planet Saturn

Thus up to 900 yojanas from the earth-level upwards are found the stellar order of celestial beings. The yojana here is 2000 kosas

### SUTRA 13

मेरुप्रदक्षगानित्यगतयोन्लोके ॥१३॥

**Meru pradiksana nitya gatayo nrloke**

In the human regions, (i.e. the 2½ dvipas, the stellars) always move round (their respective) Mount Meru (but their nearest orbit to the Central Meru in Jambu-dvīpa has a radius of 1121 yojanas That is they never appear in a circle of 1121 yojana radius round the Central Meru)

### SUTRA 14

तत्कृत कालविभाग ॥ १४ ॥

**Tatkrtah kala vibhagah**

Divisions of time (are) caused by those (movements of the stellars)

### SUTRA 15

बहिरवस्थिता ॥ १५ ॥

**Bahiravasthitah**

(The stellars) outside the 2½ dvipas, i.e. beyond Manusottara mountain in the middle of Pushkara dvīpa are) fixed (They never move)

### SUTRA 16

वैमानिका ॥ १६ ॥

**Vaimanikah**

Now we go on to) the heavenly beings.

SUTRA 17

कल्पोपपन्ना कल्पातीनाश्च ॥ १७ ॥

Kalpopannakalpatitashcha

(These are of 2 kinds )

Kalpopanna born in the 16 heavens and with 10 grades . These alone have 10 classes

Kalpatita born beyond the 16 heavens They have no grades or classes They are called *Ahamindra* अहमिन्द्र (lit 'I am India ) and are all alike

SUTRA 18

उपर्युपरि ॥ १८ ॥

Uparyupari

The 16 heavens are situated in pairs one (pair) above the other (The graincyakas are also one above the other beyond the 16 heavens )

SUTRA 19

सौधर्मैशानमानत्कुमारमाहे द्वप्रह्वग्रहोत्तरसान्तवकापिष्ठशुकमहाशुक्रसतारमहेश्वारेष्वानतप्रनाणनयोराग्लाच्युतयानवमुग्रं वेद्यकेषु विजयवैजयन्तजय तापराजितेषु सर्वादि सिद्धौ च १९ ॥

Saudharmaishana sanatkumara mahendra brahma brahmottara lantava kapistha shukra maha shukra satara sahasraraesvanata pranatayo rarana chyutayor navasu graiveyakesu vijaya vaijayanta jayanta parajitesu sarvartha siddhau cha

(They कल्पवर्मी live) in

1 सौधर्मौ Saudharma, 2 ईशान Isan 3 मानवपुत्राः, Sanatkumara 4 महेश्वर Mahendra, 5 अतः Brahma 6 ब्रह्मोत्तराः Brahmottara, 7 लान्तवः Lantava 8 कपिष्ठः Kapistha, 9 शुकः Shukra 10 महाशुक्रः Mahashukra 11 सतारः Satara 12 सहस्रारः Sahasrara 13 आनतः Anat, 14 प्रणतः Pranata 15 अग्लान्दः Arana and अच्युतः 16 Achyuta

(Above these 16 heavens the abodes of अहमिन्द्र Ahamindras are )

9 वेद्यकः Graiveyaka (heavens )

9 अनुदिशः Anudisha ( ,



5 अनुत्तर Anuttara (heavens : c)

विजय Vijaya, वैजयन्त, Vijayanta, जयन्त, Jayanta,  
अपराजित Aparajita, सर्वार्थसिद्धि Sarvārtha siddhi

Above the Sarvārtha-siddhi is the सिद्धक्षेत्र, Siddha kshetra the place of Liberated souls

The first heaven सांभ Sandharama is the nearest because its central heavenly car or abode (विमान Vimana) is only one hair's breadth from the top of the Central Meru (सुवसान्मेरु) This Meru is 1 00 040 yojanas high, 1,000 yojanas of it are embedded in the earth, the rest is above the top being 40 yojanas

The कल्पवर्णी Heavenly have 12 classes because there are 12 Indras in the 16 heavens as follows

The 1	2,	3,	4	heavens have one Indra each : c,	4 Indras
					named after their heavens
	5	6		„	only, : 1 Brahmedra
	7	8	,	,	1 Lantava
	9	10	,	„	1 Shukra
	11,	12	,	,	1 Satara
The 13	14	15,	16	„	4 named after their heavens

Total Indras 12.

The 16 heavens have 52 layers (Patala), : c 31 7 4 2 1 1 respectively for 1st 2nd 3rd 4th, 5th and 6th pairs of heavens, and 6 for the 7th and the 8th pairs

There are 9 for the 9 Gran cyakas,

1 9 Anudisas ;

1 , 5 Anuttaras

In all there are 63 layers (Patala)

## SUTRA 20

स्थितिप्रभावसुखद्युतिलेस्याविशुद्धीन्द्रियावधिष्विषयतोऽधिक ॥ २० ॥

Sthiti prabhava sukha dyuti lesya vishuddhindriya-vadhi visayatoadhikah

Age power, enjoyment, brilliance purity of lesya (paint and thought colour) sense-faculties visual knowledge—(all) these go on increasing (as we go from the lower to the higher heavens)

## SUTRA 21

गतिसरीरपरिग्रहाभिमानतोहीना ॥ २१ ॥

Gati sharira parigraha bhimanato hunah

Moving from place to place height of body attachment to world by objects pride—these (go on) decreasing (as we go up to the higher heavens.)

e g in 1 and 2	heavens stature is 7 hands (cubits)
3 and 4	6
5 and 6 7 and 8	5
9 and 10 11 and 12	4
13 and 14	3½
15 and 16	3
In the 1, 2, 3 अनेक, <i>grāṇeyaka</i> stature is 2½ hands	
In the 4 5 6	2 hands
In the 7, 8, 9	1½ hands
In the 9 अनुदिश <i>Anudisha</i>	1½ hands
In the 5 अनुविमान, <i>Anutra Viman</i>	1 hand.

## SUTRA 22

पीतपद्मशुक्ललेस्याद्वित्रिंशेषेषु ॥ २२ ॥

Pita padma shukla leshya dvitri shesesu

(There are) पीत yellow पद्म pink and शुक्ल white लेश्या in 2 3 (pairs and) the remaining (heavens)

Yellow (पीत) in 1 and 2 heavens | : c 2 pairs.  
Yellow-pink in 3 and 4

Pink in 5 and 6 7 and 8, and 9 and 10

Pink white in 11 and 12 heavens.

White in the rest of the heavens and higher regions

## SUTRA 23

प्राग्गवेयकेभ्य कल्पा ॥ २३ ॥

Praggrāveyakebhyah kalpah

(The heavens) before (we reach) The *Grāṇeyakas* (are called) kalpas.

## SUTRA 24

ब्रह्मावालयानांवाल्निरा ॥ २४ ॥

Brahma lokalaya laukantikah

(Having) *Brahma loka* (is) abode (are) *Laukantikas* The *Luk-*

antika heavenly beings live in the highest parts of the 5th heaven, called Brahmaloka

These are so called because their connection with loka has come to an end : e in their next incarnation they shall be born as human beings and shall attain Liberation

### SUTRA 25

सारस्वतादित्यवह्नीरगदतोयतुषिताव्याबावरिष्टाश्च ॥ २५ ॥  
Sarasvataditya vahnyaruna garadatoya tusita vyabadharistasha

(These Laukantikas are of the following 8 classes )

सारस्वत् Saraswat आदित्य Aditya, वह्नि Vahni अरुण Aruna गर्दभोय Gardatoya तुषिति Tusita, व्याबाध Avyabadha and ऋष्टि Arista

There are 16 more classes 2 in the 8 intervals formed by the above 8 classes. In all there are 24 classes. The names of their heavens take after them

They are all alike and independent, and without sexual desire and therefore called देवर्षि Devarsi. They descend and attend to the Tirthankaras when the latter make up their minds to renounce the world

The number of Laukantika celestial being is 4 07,806

### SUTRA 26

विजयादिषुद्विचरमा ॥ २६ ॥  
Vijayadisu dvicharmah

In the (4 अनुत्तर Anuttara heavens, i e ) Vijaya etc, (1 = Vijayanta Jayanta, Aparajita and the 9 अनुत्तर Anudishas those heavenly beings are born who shall attain Liberation at the most after having incarnated (as a human being) twice

[All these are beings with right belief (सम्बन्धन)]

### SUTRA 27

अपपादिवमनुष्येभ्य शेपास्तियम्योनय ॥ २७ ॥

Aupapadika manusyebhyah shesastiry igyonayah

Other than those born by instantaneous rise (i e hellish and celestial beings) and human beings an beings i e, Triyancha निवृत्त

Fine one-sensed sub-humans are found everywhere in the Universe. Gross one sensed are also in the whole Universe but not everywhere like the fine one sensed ones. The sub-humans from 2 to 5 sensed beings are only in the Mobile Channel (Trasa-nadi)

## SUTRA 28

स्थितिरमुग्नागसु पण्ड्रोपशेषाणा मागरोपमन्निपल्योपमार्द्धहीनमिता ॥२८॥

Schitirasure naga suparna dvipa seshanam sagropam  
tripalyo-pamarddha hina mitah

The (maximum) age of

मनु Asura measures	1	Sagara मागर
नाग Naga ,	3	Palya पल्य
सुपर्ण Suparna , $\frac{1}{2}$ less (1 e 2½)		,
द्वीप Dvipa, ,	2	,
and of the other (6 classes)	1½	,

## SUTRA 29

सौधर्मेशानयो मागरापमेऽधिके ॥ २९ ॥

Saudharma shanayoh sagaropame adhike

In the Saudharma and Ishana (1 e 1st and 2nd heavens the maximum age is) a little over 2 Sagaras

## SUTRA 30

सानकुमारमाहेन्द्रयो मप्त ॥ ३० ॥

Sanatkumara mahendrayoh sapta

In the Sanatkumar Mahendra (1 e 3rd and 4th heavens the maximum age is) a little over 7 sagaras

## SUTRA 31

त्रिसप्तनवैकादशत्रयोदशपञ्चदशभिरधिवातितु ॥ ३१ ॥

Tri sapta navaikadasha trayodasha panchadasha bhira-

9 11 13 and 15 added to (7 sagaras make up the maxi

In the 5th and 6th heavens, it is a little over

, , 7th 8th , , " ,

, 9th , 10th , ,

11th , 12th , , " ,

In the 13th and 14th heavens it is 20 sagaras

, , 15th 16th , 22 "

### SUTRA 32

आरणाच्युताद्दुध्वमेकैकेन नवमुपवेयकेपुविजयादिपुमर्वापसि-

**Aranachyuta durddhva mekaikina nava-**  
**kesu vijayadisu sarvarthasiddau cha**

Above Arana and Achyuta, in the 9 Graiveyakas more by one sagara (i e it is 23-31 sagaras respectively. Anudisas (it is 32 sagaras and) in Vijaya etc (in the is 33 sagaras But) in (the last Anuttara, i e.) Sarvart (never less than 33 sagras)

### SUTRA 33

अपरापत्योपमधिकम् ॥ ३३ ॥

**Aparapalyopama madhikam**

(In the Saudharma and Ishana the) minimum (age is one palya

### SUTRA 34

परत परत पूर्वापूर्वान्तरा ॥ ३४ ॥

**Paratah paratah Purvapurya nantarah**

Further (and) further (on) the former (or maximum comes the minimum age for the next As for the rest the age for) the immediately preceding [region is the minimum next above it)

### SUTRA 35

नरवाणां

The same (rule applies

maximum age of the 1st is the minimum) of the 2nd and so on.

**SUTRA 36**

दशवत्समहस्रवर्षप्रथममायाम् ॥ ३६ ॥

**Dashavatsa sahasrani prathamamayam.**

(The minimum age of beings) in the first (hell is) 10 000 years

**SUTRA 37**

भरनेयुः ॥ ३७ ॥

**Bhavanetsucha**

(The minimum age) of Residents भरनेयुः (is also) the same (is 10,000 years)

**SUTRA 38**

व्यन्तराणाञ्च ॥ ३८ ॥

**Vyantaranamcha**

The same for Peripatetics (is the minimum is 10 000 years)

**SUTRA 39**

परापत्योपममधिक ॥ ३९ ॥

**Para palyopama madhikam**

The maximum (age for peripatetics is) a little over one palya

**SUTRA 40**

ज्योतिष्मणोञ्च ॥ ४० ॥

**Jyotiskanam cha**

The stellars also (have a maximum of a little over one palya

## SUTRA 41

तदष्टमागपरा ॥ ८१ ॥

Tadasta bhago अपरा

The minimum (for the stellars is)  $\frac{1}{8}$  of that, (i e, a palya )

## SUTRA 42

लौकान्तिकानामष्टौ सागरोपमाणि सर्वेषाम् ॥ ८२ ॥

Laukantikanamastau sagaropamani servesam.

(The age) of the Laukantas (is) 8 sagaras (It is the same)  
for all



# अध्याय पंचम

## CHAPTER V

### SUTRA 1

अजीवकाया धर्माधर्मावापुद्गला ॥ १ ॥

*Ajivakaya dharma dharmakasha pudgalah*

The non soul extensive (substances are )

धर्म *Dharma* medium of motion to soul and matter,

अधर्म *Adharma* rest ,

आकाश *Akasha* space and, and

पुद्गल *Pudgala* matter

काय *Kaya* means extensive i. e. having extent like the body i. e. , occupying more than one प्रादेश *Pradesha* spatial unit or point काल *Kala* times has no extent because its innumerable points *kalanus* are packed full like a heap of jewels in universal space but are never united one with the other

### SUTRA 2

द्रव्याणि ॥ २ ॥

*Dravyani*

(They are also called) *dravyas* substances

॥ *Dravyas* The basic distinction is one It is seen it is undeniable It is the distinction between the (the I) and the chair on which I sit Technically it is the distinction between *Jiva* and *Ajiva* It is perfect in Logic and universally observable in experience

Grouped round both of these and making these two knowable and describable are time and space Time and space are not one Similarly the motion or rest—which are also observable in men and matter—are not one, though there is nothing which is neither at rest, nor in motion. Each condition is a condition of rest or motion.

Thus we get *Jiva* soul, *Ajiva* non-soul including matter, time space media of motion and of rest.

Substance is a group of attributes which are never separable one from the other It is like a lump of

atom



of which has all the attributes of sugar, sweetness, crystallisation whiteness, etc

There are 6 such groups

There is no attribute outside of these 6 groups

Every substance has an infinity of attributes in it

The full attributes of no substance can be given

Attributes are in all the parts and modification of a substance  
i.e. of a group of attributes

सामान्यगुण *Samanya guna* or common attributes are found in all substances, these are the attributes which are necessary for the existence of the group as a group

These are infinite but 6 are principal

अस्तित्व 1 *Astitva* Isness, Indestructibility, permanence, the capacity by which substance cannot be destroyed

वस्तुत्व 2 *Vastutva* Functionality, capacity by which substance has a Function

द्रव्यत्व 3 *Dravyatva*, Changeability, capacity by which it is always changing its modifications

प्रमेयत्व 4 *Prameyatva* Knowability capacity of being known by some one or of being the subject-matter of knowledge

अणुत्व 5 *Aguru laghutva* Individuality, capacity by which one attribute or substance does not become another and the substance does not lose its attributes whose grouping forms the substance itself

प्रदेशत्व 6 *Pradeshatva* Spatiality capacity of having some kind of form.

चेतनत्व *Chetanatva* Consciousness } are common attributes of the  
अमूर्तत्व *Amurtatva* Immateriality } class of substance or group of  
attributes called soul

अचेतनत्व *Achetanatva* Unconsciousness } are common to space,  
अमूर्तत्व *Amurtatva* Immateriality } motion and rest and time

अचेतनत्व *Achetanatva* Unconsciousness } are common to Matter  
मूर्तत्व *Murtatva* Materiality }

विशेषगुण *Vishesa guna* or special attributes of a particular substance These are the attributes which distinguish one group from the others

Modifications occur only in attributes

Substance and Attribute are distinguishable according to their name number, differentia and function i.e. respectively,

Sanjna Sankhya Laksana (Prayojana) पञ्चा मन्त्रा लक्षण, प्रयोजन )

The bottom reality is attributes But always in 6 groups.

काय Kaya is that which has extent, : e many प्रदेशा *Parideshas*, : e occupies more than one unit of space Kala time, alone does not do so Therefore is not kaya or extensive the units of time : e Kalanus, कालाणु, are packed in Loka like a heap of jewels (स्वर्गसिक्क सघन)

विशेषगुण *Vishesha guna* or special attributes of each substance are

- (1) जात *Jata* soul—1 Knowledge (ज्ञान) (In its full form it arises only in the absence of knowledge-obscuring karma)
- 2 Conation (इच्छा) (In its full form it arises only in the absence of Conation obscuring karma)
- 3 Bliss (सुख) In its full form it arises only in the absence of all the 4 destructive karma)
- 4 Power (वीर्य) (In its full form it arises only in the absence of obstructive karmas etc)
- 5 Right Belief (सम्बुद्धिमान्) { In its full form it arises only in the absence of deluding karma
- 6 Right Conduct (सम्बुद्धिमान्) {
- 7 अप्रवृत्त *Apyavadha* Undisturbable, due to the absence of Vedaniya (Feeling) karma, neither pleasure nor pain.
- 8 अवयव *Asagaha* due to the absence of body karma
- 9 अगुरुलघुत्व *Agurulaghutva* due to the absence of family-karma
- 10 सुकृतत्व, *Sukratatva* due to the absence of age

The first 6 are अनुजीवी *Anujivi* attributes which co-exist in and constitute the substance

They arise fully only on the destruction of 4th destructive karmas, conation and knowledge obscuring, Deluding and obstructive.

The last 4 are प्रतिजीवी *Pratijivi* attributes which merely indicate the absence of their opposites

They arise fully on the destruction of the 4 अवयव non-destructive karmas वेदनीय, *Vedaniya*, Feeling, आयु *age*, गोत्र family and भग्न body karmas.

- (2) पुद्गल, *Pudgala* matter . Special attributes are  
 1. Touch, स्पर्श,  
 2. Taste, रस,  
 3. Smell, गन्ध, and  
 4. Colour, वर्ण  
 (3) धर्म *Dharma* medium of motion  
 (4) अधर्म *Adharma* medium of Rest  
 (5) आकाश, *Akasha*, space, its function is to give place to others  
 (6) काल *Kala* Time, it brings about modifications

### SUTRA 3

जीवाश्च ॥ ३ ॥

*Jivashcha*

*Jiv* as (or souls are) also (substances and extensive ones)

### SUTRA 4

नित्यावस्थिता यरूपाणि ॥ ४ ॥

*Nitya vasthitanya rupani*

(The above 5 extensive substances are ) permanent in their nature, (and with *Kala* time are) fixed (as the sole constituents of the Universe,) (and are) devoid of touch taste smell and colour (i.e. are *Arupi*),

### SUTRA 5

पद्मला ॥ ५ ॥

h taste, smell and colour )

<sup>1</sup> is used to indicate that  
 of matter ]

## SUTRA 7

निष्क्रियणि च ॥ ७ ॥

Niskriyani cha

(These three are) not (capable of) moving (from place to place)  
Time substance also is incapable of motion. It is also Niskriya

## SUTRA 8

अमस्येया प्रदेशा यमपिमैवजीवानाम् ॥ ८ ॥

Atankhyeyah pradeshas dharmaadharmaika jivanam

(There are) innumerable Pradeshas of Dharma, Adharma and each soul

(A Pradesha is the unit of space occupied by an atom of matter)  
The number of Pradeshas in Dharma Adharma a Soul and Lokakasa  
i.e. the Universe (i.e. all except pure space) is the same i.e. it is  
innumerable (in all)

The soul fills the whole Universe only in Omniscient overflow  
Otherwise it is extent equal to its mundane body except in the  
Overflow (Samudghata) See Dravya Samgraha Gatha 10 Vol  
I S B J 28-31

## SUTRA 9

अनाप्तम्यान्ता ॥ ९ ॥

Akashasya nantah

(The Pradeshas) of space (are) infinite

## SUTRA 10

संख्येयाऽसंख्येयाश्च पुद्गलानाम् ॥ १० ॥

Sankhyeya asankhyeyascha pudgalanam

(The atoms) of matter (are) numerable (संख्यता Sankhyata)  
innumerable (असंख्यता Asankhyata) and अनन्त Ananta, infinite (accord-  
ing to their different molecular compositions)

One atom of matter, if free occupies 1 unit of space i.e. a  
Pradesha. Infinite atoms will imply infinite Pradeshas of matter in  
Lokakasa. But this only if they are all free i.e. the whole matter  
of the Universe exists only in atomic form. Thus it does not. There

fore there is no real contradiction between this and the 8th Sūtra, because a molecule of e.g., 3 atoms of matter may occupy less space than is represented by 3 Pradeshas, which would be necessary for the 3 atoms in their free condition. The material atoms have the capacity of compressing an infinite number of themselves into one molecule which may not occupy more than one Pradesha.

This may be illustrated roughly. A saccharin pill compresses the sweetness of many lumps of sugar in it. In the form of the pill, those lumps occupy much less space than otherwise. As the space in a room may be occupied by the light of one lamp and also by 50 other lamps if they are brought there.

### SUTRA 11

नाणो ॥ ११ ॥

Nanoh

(There are) no (unmerable Pradeshas) of an atom.

An atom occupies always one Pradesha. It follows from the definition of Pradesha.

### SUTRA 12

लोकाकाशेऽग्राह ॥ १२ ॥

Lokakasheavagahah

The place (of these substances is only) in the Lokakasa Universe.

This division into universe and non universe (loka and aloka) is based on Dharma and Adharma. Souls and matter move on and rest up to the confines of the Universe only.

### SUTRA 13

धर्माधर्मयोः कृत्स्ने ॥ १३ ॥

Dharmadharmayoh kṛtsne

Of Dharma and Adharma (the place is) in the whole (Universe).

### SUTRA 14

एकप्रदेशादिषु भाज्यं पुद्गलानाम् ॥ १४ ॥

Eka pradeshadisu bhajyah pudgalanam

In one pradesha space (in 2 pradeshas-space, in 3 pradeshas-space),

etc (upto lokakasa i.e. the universe only 1, 2 or 3 etc atoms) of matter (will find) distribution of place (if they are in a free condition but in a molecular form any number of atoms can occupy any one of those spaces)

### SUTRA 15

असंख्येयभागादिषु जीवानाम् ॥ १५ ॥

*Asankhyeya bhagadisū jīvanam*

[The soul even in its lowest condition occupies innumerable pradeshas. This is not in conflict with the saying that (लोकाकाश) Lokakasa has innumerable pradeshas because innumerable may apply to a large number and to a still larger and larger number. So if the Universe (Lokakasa) is divided into innumerable parts each part also has got innumerable pradeshas.] (The place) of souls (is) in one or more of (these) innumerable parts

Souls have five (सूक्ष्म sukṣma) or dense (बद्ध badara) bodies. Fine bodies can pass through dense bodies. And the space occupied by one dense bodied soul gives place to an infinite number of fine bodied souls

### SUTRA 16

प्रदेशसंहार विगर्षाभ्यां प्रदीपवत् ॥ १६ ॥

*Pradesha samhara visarpabhyam pradīpavat*

By the contraction and expansion of the pradeshas (the soul although it always has innumerable pradeshas occupies space) like the light from a lamp (e.g. a soul can occupy the space represented by an ant or an elephant or even the महाप्रदेश Mahamachchha found in the स्वयम्भूरम् Svayambhūramana the outermost ocean of our Universe and of which the length is 1000 yojana). This is the biggest body in existence. The smallest is that of a fine nigoda soul which is aparyapta i.e. incapable of full development. The souls that occupy body die and reborn 18 times in the time taken by one beat of the average human pulse. Thus it is like a lamp which lights a small room and also a larger one. Light vibrations expand more in the larger than in the small room)

### SUTRA 17

गतिश्चित्युपग्रहौ धर्माधर्मयोरुपकारौ ॥ १७ ॥

*Gati sthityupagrahau dharmadharmayorupakarah*

Supporting the motion and rest (of soul and matter is) the function of Dharma and Adharma respectively

## SUTRA 18

अकाशस्यावगाहः ॥ १८ ॥

Akashasyavagahah

(The function ) of Space (Akasa is to give ) place (to all the other substances )

## SUTRA 19

शरीरवाङ्मन प्राणापाना पुद्गलानाम् ॥ १९ ॥

Sharira vanmanah pranapanah pudgalanam

(The function) of matter (is to form the basis of the ) bodies, speech and mind and respiration of souls

There are 23 kinds of molecules or vargas The 5 bodies are made of 3 and speech and mind each of one, kinds See Jiva Kanda 606-7

## SUTRA 20

सुखदुःखजीविनमरणापग्रहादयः ॥ २० ॥

Sukha dukkha jivita maranopagrahascha.

(The function of matter is) also to make possible in the soul worldly enjoyment, pain life (and) death. [This must be so as all karmas are material] Matter also affects matter Therefore अपग्रह Upagraha is used in the Sutra

## SUTRA 21

परस्परपेपग्रहो जीवानाम् ॥ २१ ॥

Parasparopagraho jivanam

(The function) of souls (ie mundane souls it to) support each other

This is obvious. We all depend upon one another. The peasant provides corn to humanity the weaver clothes, and so on.

## SUTRA 22

वर्तनापरिणामक्रिया परत्वापत्त्वे च कालस्य ॥ २२ ॥

Vartanaparinamakriyah paratvaparatve cha kalasya

And (the function) of Time (is to help substances in their) being

(in their continuing to exist i.e. in the continuous change in their attributes at every moment) (in their) modifying (in their) movement, (and in their) long and short duration

The being or continuing to exist is done by निश्चयकाल Nischaya-kala i.e., real time substance

The other three functions are the basis of व्यवहारकाल Vyavahara-kala i.e., of time from a practical point of view which is based upon the motion of matter sun moon earth etc. in space

## SUTRA 23

स्पर्शरसगन्धस्पर्शपदगता ॥ २३ ॥

**Sparsharasagandhavarnavantah pudgalah**

Material (substances) are possessed of touch taste smell and colour—matter is in the form of an atom (Anu) or a molecule (Skandha) Touch taste smell and colour are respectively of 8 5 2 and 5 kinds. An atom has only 5 of these 20 at a time i.e. one each of taste smell and colour and 2 of touch hot or cold and smooth or rough. A molecule has 7 one each of taste smell and colour and 4 of touch, hot or cold smooth or rough hard or soft and heavy or light.

## SUTRA 24

शब्दबन्धनौदम्य स्थौन्यमस्थानमेतत्तद्व्याप्यतपोऽन्यवन्तश्च ॥ २४ ॥

**Shabdabandhasauksmyasthaulyasamethanabhedatamashch hayatapodyotavantashcha**

And they (material substances) are possessed of (i.e. their manifestations take the form of )

शब्द Shabda sound, like vocal sounds music etc.

Note—Sound is produced by one group of molecules striking against another group as a hand striking the stretched skin on a kettle drum this is the external cause of sound but the sound affects the vocal molecules which fill the whole universe they are set in motion and bring the sounds to our sense of hearing it is the internal cause

Sound is of two kinds

- (1) वैश्वेश्वर Vaisveshika—produced by nature alone as thunder, roar of ocean thunder of clouds etc.



(2) प्रायोगिक *Prajogika*—produced in connection with men, etc  
Sound is also divided into two—

(1) अभ्यात्मक *Abhasatmaka*—unspoken or which is not uttered by mouth This is—

(1) प्रायोगिक *Prajogika*—caused by men etc

as (1) तल *Tala*—sounds from stringed instruments as vīṇa, etc.

(2) विन *Vitana*—sounds from drum, kettle drum, etc

(3) घन *Ghana*—Sound from cymbals kartala, etc

(4) सुषिर *Susira*—sound from flute etc

and (5) वैशेषिक *Vaishesika*—caused by nature spontaneously as thunder etc.

(2) भाषात्मक *Bhasatmaka*—spoken or speech uttered with the mouth, speech.

It is of two kinds

1 अनक्षरात्मक *Anaksaratmaka*—non-alphabetical or the speech of animals having 2 or more senses,

2 अक्षरात्मक *Aksaratmaka*—alphabetical as Sanskrit prakṛita and various other Aryan or non-aryan languages

Note —For further details vide *Dravya Samgraha* Vol I of S B J Appendix page lviii

बन्ध *Bandha*, union caused by man or otherwise, like chemical changes in clouds, electricity etc

सौक्ष्म्य *Sauksmya* fineness, like light compared with a table,

स्थौल्य *Sthaulya*, grossness, e g, iron or wood compared with water,

संस्थान *Sansthana* figure, geometrical and other diagrams,

भेद *Bheda* partibility, like split peas flour or gold leaf from gold etc

॥ Tama darkness,

छाया *Chhaya* shade,

आलोक *Atapa* sun-shine, and

उद्योत *Udyota* moon light

## SUTRA 25

अणव स्वधाश्च ॥ २५ ॥

*Anava skandhascha*

(Matter has 2 chief forms ) atom and molecule

## SUTRA 26

भेदसाङ्घातेभ्य उत्पद्यन्ते ॥ २६ ॥

Bhedasanghatebhya utpadyante

(Molecules) are formed (in 3 ways )

- (1) By division, (as a penny cut into its smallest possible pieces. Each piece will retain the composition of the matter of the penny )
- (2) By fusion (as a drop of water from 2 parts of hydrogen and one of oxygen.
- (3) By both, (i.e., a mixed process of division and fusion, as in cooking.)

## SUTRA 27

भेदादणु ॥ २७ ॥

Bhedadaṇuḥ

Atom (is obtained only) by division (to an infinite extent.)

## SUTRA 28

भेदसाङ्घातान्या चाणुषु ॥ २८ ॥

Bhedasanghatabhyam chaṇuṣu

(Molecules can sometimes be decomposed) into (their) visible parts by division and union e.g. marsh gas treated with chlorine gives methyl chloride and hydrochloric acid. The formula is

$\text{CH}_4 + \text{Cl}_2 = \text{CH}_3\text{Cl} + \text{H} + \text{Cl}$  [P 27 of Organic Chemistry People's Books.]

## SUTRA 29

सद्द्रव्यलक्षणम् ॥ २९ ॥

Saddravyalaksanam

The differentia of substance (is) sat being or isness

## SUTRA 30

उत्पादव्ययध्राव्ययुक्तं सत् ॥ ३० ॥

Utpadavyayadhrauvyayuktam sat

Sat (is a) simultaneous possession

- (of) उत्पत्ति, *Utpada*, coming into existence birth ;  
 व्यय, *Vyaya*, going out of existence, decay ; and  
 ध्रुव, *Dhruva* continuous sameness of existence permanence.

The meaning is that the substance remains the same but its condition always changes e.g. a man is in anger and forgiveness supervenes, his angry soul is replaced by a forgiving one i.e. the forgiving condition comes into existence at the same time as anger goes out of existence ; and all through the soul continues the same उत्पत्ति *Utpada* and व्यय *Vyaya* are of 2 kinds

स्वनिमित्त *Svanimitta* in the pure substance itself due to modification in the attribute of individuality अगुरुलघुत्व *Agurulaghutva*, on account of the substance Time and परनिमित्त *Paranimitta* modification in the impure substance with the auxiliary help of another substance e.g. in धर्म *Dharma* and अधर्म *Adharma* अकार *Akasha* and काल *Kala*, which have only स्वनिमित्त *Svanimitta* kind of *Utpada* and *Vyaya* The maturity of karma is the paranimitta (by the shedding of some karmic matter) of a change in the thought activity of the soul

### SUTRA 31

तद्भावव्ययं नित्यम् ॥ ३१ ॥

*Tadbhavavyayam nityam*

'Permanence (means) indestructibility of the essence (or quality) of the substance

### SUTRA 32

अर्पितानर्पितमिदं ॥ ३२ ॥

*Arpitanarpitauddheh.*

The determination (of substances is done by) giving prominence (to their indestructible essence and giving a) secondary place (to their changeable condition as it is necessary for their full consideration because the permanent and the changeable aspect, though existing simultaneously cannot be described simultaneously

Similarly in other pairs of contradictory characteristics one must receive primary and the other secondary consideration.

### SUTRA 33

स्मिद्धरुक्सत्वाद्वन्द्वं ॥ ३३ ॥

*Smigdharuksatvadvandhah*

(The atoms of matter) unite (or become one to form a molecule) in virtue of their qualities of smoothness and roughness. Smooth can unite with smooth, rough with rough, or smooth and rough with each other.

### SUTRA 34

न जघययुगानाम् ॥ ३४ ॥

*Na jaghanyagunanam*

(There is) no (union of atoms) with an atom with the minimum degree (of smoothness or roughness to form a molecule.)

### SUTRA 35

गुणसाम्ये सदृशानाम् ॥ ३५ ॥

*Gunasamyē sadrīśanam*

(Atoms) with equal degree (of smoothness or roughness) of the (condition : of smoothness or roughness cannot unite with an atom of their own or of the opposite condition.)

### SUTRA 36

द्वयधिकदिगुणानां तु ॥ ३६ ॥

*Dvyaधिकदिगुणानां तु*

But (atoms) of 2 or more degrees can unite )

An atom will unite when there is a difference of 2 degrees of smoothness or roughness between it and the atom with which it can unite. Thus an atom with 2 degrees can unite with an atom with 4 degrees of smoothness or roughness but neither less nor more. Thus it cannot unite with an atom with 3 or 5 or more degrees; of course it cannot unite with an atom with 1 degree or the degree under Sutras 35 and 31 respectively.

### SUTRA 37

बन्धेऽधिकौ परिणामिकौ च ॥ ३७ ॥

*Bandheadhikau parinamikau cha*

In the union (the atom) with a higher degree (of smoothness or roughness) absorbs (the one with the lower degree into itself.)

## SUTRA 38

गुणपययवद्रव्यम् ॥ ३८ ॥

Gunaparyayavadravyam

Substance is possessed of attributes and modifications

गुण Attributes are अवयवो *Amayi, i e*, they co-exist with substanceपर्याय, Modifications are व्यतिरेकः *Vyatireki, i e*, they succeed each other

## SUTRA 39

कालश्च ॥ ३९ ॥

Kalascha

Kala or Time (is) also (a substance)

## SUTRA 40

सोजन्तसमय ॥ ४० ॥

So nuntasamayah

That (Time has) infinite Samayas Samaya is the modification of time असमय *Samaya* is the time taken by the smallest particle of matter in going from one point of time to the next point called कालानु *Kalanu*

## SUTRA 41

द्रव्याश्रया निर्गुणा गुणा ॥ ४१ ॥

Drvyasraya nirguna gunah

(Gunas or) attributes depend upon substance (and are never without it An attribute as such) cannot be the substratum of another attribute (although of course many attributes can co exist in one and the same substance at one and the same time and place) There cannot be an attribute of an attribute

## SUTRA 42

तद्भाव परिणाम ॥ ४२ ॥

Tadbhavaḥ parinamah

The becoming of that (is) modification परिणाम *Parinama* or modification of a substance is the change in the character of its attributes.

# अध्याय छहवां

## CHAPTER VI

### SUTRA 1

कायवाडमन कम योग ॥ १ ॥

**Kayavau nanahkarma yogah**

Yoga (is the name of vibrations set in the soul by) the activity of body speech or mind

योग Yoga = the name of a faculty of the soul itself, to attract matter, under the influence of past karmas. The activity of mind body and speech brings this faculty into play

काययोग Kaya yoga is caused by the क्षयोपशम Kṣaṇopśhama destruction-subsidence of विरोधविराज Virjantaraḥ = power obstructive karmas and by the support of material molecules of the different kinds of bodies

वाचनयोग Vachana yoga is caused by the operation of the body-karma and by the destruction subsidence of power obstructive and knowledge obscuring karmas and by the support of vocal molecules.

मनयोग Mana yoga is caused by the destruction subsidence of knowledge-obscuring and obstructive karmas, and by the support of the molecules, which go to form mind

### SUTRA 2

स आस्रव ॥ २ ॥

**Sa asravah**

This (yoga) is the channel of Asrava (or inflow of karmic matter into the soul.)

### SUTRA 3

शुभ पुण्यस्याशुभ पापस्य ॥ ३ ॥

**Subhah punyasyasubhah papasya**

Asrava is of 2 kinds ) शुभ Shubha or good (which is the inlet) of virtue or meritorious karmas, अशुभ Ashubha or bad (which is the inlet of vice or demeritorious karmas)

## SUTRA 38

गुणपर्यवद्रव्यम् ॥ ३८ ॥

Gunaparyavadravyam

Substance is possessed of attributes and modifications

गुण Attributes, are अमयी Amayi, i.e. they co-exist with substance

पर्यव, Modifications are अनिरुद्धा Vṛatirekḥ i.e., they succeed each other

## SUTRA 39

कालश्च ॥ ३९ ॥

Kalaścha

Kala or Time (is) also (a substance)

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गोऽनन्तसमय ॥ ४० ॥

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(Gunas or) attributes depend upon substance (and are never without it. An attribute is such) cannot be the substratum of another attribute (although of course many attributes can co-exist in one and the same substance at one and the same time and place). There cannot be an attribute of an attribute

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योग *Yoga* is the name of a faculty of the soul itself to attract matter under the influence of past karmas. The activity of mind body and speech brings this faculty into play

काययोग, *Kaya yoga* is caused by the क्षयोपशम *Ksajopshama* destruction-subsidence of शक्तिशाल *Virjantaraja* power obstructive karmas and by the support of material molecules of the different kinds of bodies

वाचनयोग *Vachana yoga* is caused by the operation of the body-karma and by the destruction subsidence of power obstructive and knowledge-obscuring karmas and by the support of vocal molecules

मनयोग *Manajoga* is caused by the destruction-subsidence of knowledge obscuring and obstructive karmas, and by the support of the molecules, which go to form mind

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स आस्रव ॥ २ ॥

**Sa asravah**

This (yoga) is the channel of Asrava (or inflow of karmic matter into the soul)

### SUTRA 3

शुभ पुण्यस्याशुभ पापस्य ॥ ३ ॥

**Subhah punyasyashubhah papasya**

*Asrava* = of 2 kinds ) शुभ *Shubha* or good (which is the inlet) of virtue or meritorious karmas, अशुभ *Ashubha* or bad (which is the inlet of vice or demeritorious karmas)



मन्त्रायोक्तपाययो साम्प्रदायिकैर्यपिथयो ॥ ४ ॥

(Souls) affected with the passions (have) **साम्प्रदायिक** *Samparavika* or mundane (inflow i.e., inflow of karmic matter which causes the cycle of births and rebirths. Those) without the passions (have) **ईश्वर**, *Iśvara*, transient or fleeting (inflow) Mundane inflow ■ in the first ten and transient inflow in the 11th 12th and 13th stages (Gunasthana). There is no inflow in the 14th stage.

इन्द्रियकयायाग्रतज्जिया पञ्चचतु पञ्चपञ्चविंशतिसङ्ख्या पूर्वस्य भेदा ॥५॥

The kinds of the first (i.e. mundane inflow are 39 in) number  
(5 Caused by the activity of the) 5 Senses इन्द्रिय ,

(4 , , ) 4 Passions कषाय,  
 (5 , , ) 5 (Kinds of) vowlessness अनन  
 (25 , , ) 25 (kinds of) activity क्रिया (as follows)

- (1) सम्यक्प्रतिष्ठा Samyaktva-kriya that which strengthens right belief e.g. worship, etc.,
- (2) मिथ्यात्वक्रिया Mithyatva-kriya that which strengthens wrong belief e.g. superstition etc.
- (3) प्रयोगक्रिया Priyoga kriya, bodily movement
- (4) नम्रादानक्रिया Samadana-kriya tendency to neglect vows after having taken them
- (5) रथापमित्रिया Iryapatha kriya walking carefully by looking on the ground (for living beings which may be trod upon and thus injured)
- (6) प्रादोषिकक्रिया, Pradosika kriya, tendency to accuse others in anger,
- (7) कायिकक्रिया Kayika-kriya a wicked man's readiness to hurt others,
- (8) अद्विकारणिकक्रिया Adbhikaranika-kriya having weapons of hurtfulness

- (9) परितापिक्रिया Paritapiki kriya any thing which may cause mental pain to oneself or others ;
- (10) प्रानतिपतिक्रिया Pranatipatiki kriya depriving another of vitalities of age sense-organs powers and respiration ;
- (11) दारशिक Darshana-kriya infatuated desire to see a pleasing form ;
- (12) स्पर्शक्रिया Sparshana kriya frivolous-indulgence in touching
- (13) प्रत्ययिक्रिया Pratyayiki-kriya inventing new sense enjoyments ;
- (14) समन्तापहनक्रिया Samantapatana kriya answering call of nature in a place frequented by men women and animals ;
- (15) अनभोगक्रिया Anabhoga kriya indifference in dropping things or throwing oneself down upon the earth i.e. without seeing whether it is swept or not
- (16) स्वहस्तक्रिया Svahasta kriya undertaking to do by one's own hand what should be done by others ;
- (17) निमग्नक्रिया Nisarga kriya admiration of hurtful or unrighteous things ;
- (18) विद्वानक्रिया Vidarana-kriya proclaiming other's sins ;
- (19) अज्ञव्यापदिक्रिया Ajna vyapadiki kriya misinterpreting the scriptural injunctions which we do not want to follow ;
- (20) अनारतिक्रिया Anakanks-kriya disrespect to scriptural injunctions out of vice or laziness ;
- (21) प्रारम्भक्रिया Prarambha-kriya, engaging in harmful activities or expressing delight in other's misdeeds ;
- (22) परिग्रहिक्रिया Parigrahi kriya trying to persevere in one's attachment to worldly belongings ;
- (23) मायक्रिया Maya kriya deceitful disturbance of some one's right knowledge and faith ;
- (24) मिथ्यादर्शनक्रिया Mithya-darshan kriya praising actions due to wrong belief ; and
- (25) अप्रात्यख्यनक्रिया Apratyakhya kriya not renouncing what ought to be renounced

Note that the Senses Passions and Vowlessness are the causes and the 25 kinds of activity are their effects



## SUTRA 6

तीव्रमदजाताज्ञातभावाधिकरणवीर्यविशेषेभ्यस्तद्विशेष ॥ ६ ॥

**Tivramandajnatajnatabhavadhikaranaviryavishesebhyastadvisheshah**

The differences in inflow (in different souls caused by the same activity arise) from differences in (the following )

- (1) तीव्रभाव Intensity of desire or thought-activity
- (2) मन्दभाव Mildness
- (3) ज्ञातभाव Intentional character (of the act )
- (4) अज्ञातभाव, Unintentional character (of the act )
- (5) अधिकरण Dependence
- (6) वीर्य (one's own position and) power (to do the act )

## SUTRA 7

अधिकरण जीवाज्जीवा ॥ ७ ॥

**Adhikaranam jivajivah**

The "Dependence" (relates to) the souls (and) the non-souls.

## SUTRA 8

आद्य सरम्भसमारम्भयोगकृतकारितानुमतकषायविशेष-  
स्त्रिस्त्रिस्त्रिश्चतुश्चैकस्य ॥ ८ ॥

**Adyam samrambhasamarambhayogakritakaritanumatakasaya  
vishesastristristrishchatushchaiskashah**

The first **वीर्य** (i e, dependence on the souls is of 108) kinds (due to) differences (in the following )

- 1 **सरम्भ Samrambha** Determination (to do a thing )
- 2 **समारम्भ Samarambha**, Preparation (for it), i e, collecting materials for it
- 3 **आरम्भ, Arambha** commencement (of it.)

(These) three (can be done by the) (three **योग** yogas (i e activities of mind body and speech thus there are  $3 \times 3 = 9$  kinds Each one of the 9 kinds can be done in) three (ways i e ) by doing oneself, or having it done by other- or by approval or acquiescence (Thus we get 27 kinds Each one of the 27 may be due to) the 4 Passions (That gives us  $27 \times 4 = 108$  kinds Thus the Jain rosary has 108 beads one for each of these 108 Jivadhikaranas

These 108 kinds can become of 432 kinds if we consider each Passion in its 4 aspects of अननुवृत्ता Error feeding अग्रहणार्थ Partial view preventing प्रवृत्तार्थ Total view preventing and संज्ञजन Perfect right conduct-preventing.)

## SUTRA 9

निवर्तनानिषेपसयोगनिसर्गा द्विचतुर्द्वित्रिभेदा परम् ॥ ९ ॥

Nirvartanani ksepasamyoganisarga dvichaturdvitribhedah param

The other निवर्तनानिषेपसयोग (i. e. Dependence on the non soul is of the following 11 kinds )

2 (kinds of) निवृत्ति Production [(1) मूलगुण Mulaguna of the body, speech mind and respiration, (2) उत्तरगुण Uttaraguna, of books pictures statues, etc.]

4 (kinds of) निषेध Putting down [1 thing (1) अनृत वेदिन Apratyak veksita without seeing, (2) दुःप्रवृत्त Duhpramrista, petulantly, peevishly, (3) सहासा Sahasa, hurriedly and (4) अनाधेय Ana-bhoga, where it ought not to be put.]

2 (kinds of) मेलन mixing up [(1) भक्षण Bhakia-pana food and drink (2) उपकरण Upkarana mixing up of things necessary for doing any act.]

3 (kinds of) विपण movement [by (1) काय Kaya body, (2) वाक् Vanga speech and (3) मन Mana mind.]

11 Total.

## SUTRA 10

तत्प्रदोषनिन्दवमात्मर्यातिरसादादनोपघाता ज्ञानदर्शनावारणयो

Tatpradosa tinhava matsaryantarayasadanopaghata jnana-darshanavaranyoh

(1) प्रदोष Depreciation of the learned (scriptures.)

(2) निन्द, Concealment of knowledge

(3) मात्सर्य Envy, jealousy : Refusal to impart knowledge out of envy

(4) अन्वय, Obstruction : Hindering the progress of knowledge

(5) आत्मर्याना Denying the truth proclaimed by another by body and speech

(6) उपपन्न, Refuting the truth although it is known to be such

## SUTRA 11

दुःखशोकतापक्रान्दानबाधपरिवेदानन्यात्मपारोभा  
यस्थान्यासद्वेद्यास्य ॥ ११ ॥

**Dukkhashokatapakrandānabadhaparivedananyatmaparobha  
yasthanyasadvedyasya**

(The inflow) of pain bringing-feeling (अज्ञानेनाय Asata-vedaniya) karmic matter (is due to the following)

(1) दुःख *Dukha* pain (2) शोक *shoka*, sorrow (3) तप *tapa*,  
repentance, remorse (4) क्रान् *Akrandana*, weeping (5)  
बाध *badha*, depriving of vitality (6) परिवेद *parivedna*  
piteous or pathetic moaning to attract compassion

(These 6 can be produced) in one's own self in another or both  
(in one self and another) Thus there are 18 forms of this inflow

## SUTRA 12

भूतव्रत्यनुकम्पादानमगमयमादियाग क्षान्ति शौचमिति सद्बोधस्य ॥ १२ ॥

**Bhutavratyanu kampadanasaragasamyamadriyogah ksanti  
shauchamiti sadvedyasya**

(1) भूतव्रत्यनुकम्पा *Bhutanukampa* compassion for all living beings  
(2) व्रत्यनुकम्पा *vratyanukampa* compassion for the vowers (3) दान *Dana*  
charity (4) सरागमय *saraga-samyama* self-control with slight attachment,  
etc [i. e. (5) संयमासम्यम *samyamasamyama* restrain by vows of some  
but not of other passions (6) अमानिमत *Akama-nirjāra* equanimous  
submission to the fruition of karma (7) बालतप *Balatapa* austerities not  
based upon right knowledge] (8) योग *Yoga* contemplation (9) क्षान्ति  
*Ksanti* forgiveness and (10) शौच *Shaucha* contentment—these (are  
the cause of inflow) of pleasure bearing feeling karmic matter, (सत्ता-  
वेदनीय *Sata vedaniya*)

## SUTRA 13

केवलश्रुतसङ्घमदेवार्णवादो दशनमोहस्य ॥ १३ ॥

**Kevalishrutasanghadharmadevavarnavadodarshanamohasya**

(The inflow) of right-belief-deluding karmic matter (is caused by) अविज्ञान *avarnavada* defaming the  
Omniscient Lord अर्हत *Arhat* (i. e. केवल) *Kevala* the Scriptures (श्रुत)  
*Shruta* the Saint's brother-hood (सङ्घ) *Sangha* the true religion (मोह)

*Dharma* and the Celestial beings (देव *devah*) e. g. saying that the celestial beings take meat or wine, etc. and to offer these as sacrifices to them

## SUTRA 14

कषायोदयात्तत्रपरिणामद्वन्नाग्रिमोहस्य ॥ १४ ॥

**Kasayodayattivraparinamashcharitramohasya**

(The inflow) of चरित्र मोहनाय right conduct-deluding karmic matter (is caused by the) intense thought-activity produced by the rise of the passions (and of the quasi passions no-kasaya)

e. g. Joking about Truth etc. disinclination to take vows etc. indulging in evil society etc.

## SUTRA 15

बह्वारम्भपरिग्रहस्य नारकस्यायुग ॥ १५ ॥

**Bahvarambhaparigrahatvam narakasyayusah**

(As to the age karma) the inflow of नारकदुःख *narakayukarma* hellishage karma (is caused by too) much wordly activity and by attachment to (too) many worldly objects or by (too) much attachment

e. g. committing breaches of the first five vows of non killing truth non stealing chastity non-attachment to worldly possessions.

## SUTRA 16

माया तैरग्योनस्य ॥ १६ ॥

**Maya tairagyonyasya,**

(The inflow) of तिर्यग्योनि *tiryagyoni* sub-human age karma (is caused by) माया *Maya* deceit

e. g. cheating others preaching the false doctrine etc.

## SUTRA 17

ग्रन्थारम्भपरिगृह्येन मानुषस्य ॥ १७ ॥

(The inflow) of मानुषायु *manusya* human age karma (is caused by) slight worldly activity and by attachment to a few worldly objects of by slight attachment

## - SUTRA 18

स्वभावमार्दव च ॥ १८ ॥

Svabhava mardavacha

Natural humble disposition is also the cause of human-age karma  
(मनुष्यायुज्जमे).

## SUTRA 19

नि शीघ्रतत्त्व च सर्वेषाम् ॥ १९ ॥

Nishihyratatvam cha Sarvesam

Vowlessness and sub vowlessness with (slight worldly activity and slight attachment) (is cause of inflow) of all (kinds of age-karmas)

Not taking the vows of laymen and not adopting the restrictions (शील shīla), but having slight attachment to the world and activity in it can be the cause of the inflow of age karmic matter of all four kinds

## SUTRA 20

सरागसममयमासयमादामनिर्जरात्पामिदैयस्य ॥ २० ॥

Saragasamsamasamyama-samyamakamanirjarabalatapamsi  
daivasya

(The inflow) of देवाय celestial-age-karma (is caused by)

(1) सरागसम Saraga-samyama self-control with slight attachment [found in monks only]

संयमासयमा Samjamasamyama restraint of vows of some but not of other passions [found in laymen only]

अजायनिर्जरा Akama-nirjaya equanimous submission to the fruition of karma,

(4) बालतप Balatapa austerities not based upon right knowledge

## SUTRA 21

सम्यक्त्व च ॥ २१ ॥

Samyaktvam cha

Right-belief (is) also (the cause of celestial age karmas but only of the heavenly order. It applies to human and sub-human only. A celestial or hellish right believer binds the human age-karma. Note also that if a human or sub-human beings has bound a particular

age karma before gaining right belief, he must enjoy that See also  
Jiva Kanda 292, 527, 645 Karma Kanda 158

## SUTRA 22

योगवक्रता विमवादन चाशुभस्य नाम्न ॥ २२ ॥

**Yogavakrata visamvadanam chashubhasya namnah**

(The inflow) of अशुभनाम *Ashubhanama* bad body making karma (is caused by a) non straight forward (or deceitful working) of the mind body or speech (or) by (विमवाद *Visamvada*) wrangling etc Wrong belief Envy, Back biting Self-praise, Censuring and others etc)

## SUTRA 23

तद्विपरीतं शुभस्य ॥ २३ ॥

**Tadviparitam shubhasya**

(The inflow) of शुभनाम good body making karma (is caused by the causes) opposite of the above, (i.e. by straight forward dealings with body mind and speech by avoiding disputes etc. right belief, humility admiring praise worthy people etc.)

## SUTRA 24

दर्शनशुद्धिं विनयसम्पन्ना दीपयतेऽवन्तीचारोऽभीष्टगजानोपमा  
सवेगां शक्तिवन्त्यागतपत्नी माधुसूयाधिर्वेयावृत्त्यकरणमहादायावदभूत्प्रवचन-  
भक्तिगदयकापहिहागिर्मायप्रभायनाप्रवचनवसनत्वमिनिनीयन्तव्य ॥ २४ ॥

**Darshanavishuddhirvinayasampannata shilavratasvanati  
charoabhiksnanyanopayogasamvegau shaktitastyagatapau sad-  
husamadbirvasiyavrityakaranamarhadacharyabahuhrutaprava-  
chanabhaktiravashsyakaparihanirmargaprabhavanapravathan  
avatsalatva miti tirthamkaratvasya**

(The inflow) of तथकरण *Tirthamkara* body making karma (is caused by meditation (भावना *Bhavana*) of the following 16 verses)

1 दत्ता शिष्टि *Darshana vishuddhi*, Purity of right view

Pure right belief is with 8 Angas or the 8 qualities —

1 निष्कम्बिता *Nishshankita* Free from all doubt

2 निष्कामिता *Nishkamshita* Free from worldly desires



- 3 निर्विचिकित्सित *Nirvichikitsita* Free from repulsion from anything
- 1 अमूढादृष्टि *Amudhadristi* Free from superstitious belief
- 5 उपब्रूय *Upabrihanam* or (more popularly), उपगृह्य *Upaguhana* Free from a tendency to proclaim the faults of others
- 6 शितिकरण *Shitikarana* To help oneself or others to remain steady in the path of truth
- 7 वत्सल्या *Vatsulya* Tender affection for one's brothers on the path of Liberation
- 8 प्रभावना *Prabhavana* Propagation of the path of Liberation
- 2 विनयसंपन्नता *Vinaya sampannata* Reverence for means of Liberation and for those who follow them.
- 3 शास्त्रसेवेन निर्वह *Shāstrasevenatichara* Faultless observance of the 5 vows and a faultless subdual of the passions
- 4 अभिक्षानुपयोग *Abhiksana-ñnanopayoga* Ceaseless pursuit of right knowledge
- 5 समवेग *Samvega* Perpetual apprehension of mundane miseries.
- 6 शक्तिस्त्याग *Shaktitastyaga* Giving up (for others of knowledge etc) according to one's capacity
- 7 शक्तितस्तप *Shaktitastapah* The practice of austerities, according to one's capacity
- 8 साधुसमाधि *Sadhu-samadhi* Protecting and reassuring the saints or removing their troubles.
- 9 वैराग्यसंस्कार *Vairagya-sankara* Serving the meritorious
- 10 अर्हद्भक्ति *Arhadbhakti* Devotion to Arhats or Omniscient Lords
- 11 आचार्यभक्ति *Acharyabhakti* Devotion to Acharyas or Heads of the orders of saints
- 12 बहुरुतभक्ति *Bahurutabhakti* Devotion to Upadhyayas (उपाध्याय) or teaching saints
- 13 प्रवचनभक्ति *Pravachanabhakti* Devotion to Scripture
- 14 अवाश्यकपरिहारी *Avashyakaparighani* Not neglecting one's (6 important daily) duties
- 15 मार्गप्रभावना *Margaprabhavana* Propagation of the path of Liberation
- 16 प्रवचनवत्सल्य *Pravachana-vatsalya* Tender affection for one's brothers the path of liberation

Even one of these if properly contemplated and with right belief brings about the inflow of Tirthakari body-making karma

## SUTRA 25

परमनिन्दाप्रशम मदमदगुणोच्छादोद्भावे च नीचगोत्रस्य ॥ २५ ॥

Paratmanindaprasamsa madamadgunochchhadanodbhavanocha nichairgotrasya

(The inflow) of the low family determining karma (is caused by )

- 1 परनिन्दा Paraminda speaking ill of others ;
- 2 मदमदशम Atmaprasamsa praising oneself ;
- 3 मदगुणोद्भावे Sadagunochchhadan, concealing the good qualities of others ; and
- 4 अमदगुणोद्भावे Asamadgunodbhasan proclaiming in oneself the good qualities which one does not possess.

## SUTRA 26

तद्विपर्ययो नीचवृत्त्यनुमेवो चात्तरस्य ॥ २६ ॥

Tadviparyayo nichairvrittyanutsekau chottarasya

(The inflow ) of the next, ( i.e. the high-family determining karma is caused by ) the opposite of the above ( i.e. by )

- 1 परप्रशमसा Paraprasamsa praising others ;
- 2 आत्मनिन्दा Atmaninda, denouncing oneself ;
- 3 अमदगुणोद्भावे Sadgunodbhasana proclaiming the good qualities of others ;
- 4 मदगुणोच्छादेन Asadgunochchhadana not proclaiming one's own ;
- 5 नीचवृत्ति Nichairvritti an attitude of humility towards oneself better

6 अनुत्तरे Anutseka, not being proud of one's own achievements or attainments

## SUTRA 27

विघ्नकरगमनस्य ॥ २७ ॥

Vighnakaranamantrasya

(The inflow) of obstructive ( विघ्न An'araja ) karma (is caused by) disturbing others (in दान charity, लाभ gain, भोग enjoyment of consumable things, श्रमोपभोग enjoyment of non consumable things, and विनाश making use of their powers )

NOTE.—The inflow of 7 karmas i.e. of all except the age-karma is going on always in souls influenced by the Passion and of the age-karma also on special occasions. But the predominance of the above causes will determine the intensity of fruition (Anubhaga) of their particular inflow.

The special occasions of age-karma are 8 in one man's life as follows. Supposing a man's life is to be 81 years long. The first will be on his passing  $\frac{1}{3}$  of it i.e. when he is 54. The second on his passing  $\frac{1}{3}$  of the remainder i.e. when he is 72. The third on his passing  $\frac{1}{3}$  of the remainder i.e. when he is 78. Fourth on his passing  $\frac{1}{3}$  of the remainder again, i.e. when he is 80. And similarly the fifth when he is 80 years and 1 month. The sixth at 80 years 10 months and 20 days. The seventh at 80 years 11 months, 16 days and 16 hours. The eighth at 80 years 11 months, 25 days 13 hours and 20 minutes. If not then the ninth is the last moment.



# अध्याय सातवां

## CHAPTER VII

### SUTRA 1

हिंसाऽनृतस्तेयाऽब्रह्मपरिग्रहेभ्यो विरतिर्ब्रतम् ॥ १ ॥

**Himsaanritasteyabrahmaparigrahebhyo viratirvratam**

अतः *Vrata* or vow is to be free from

- (1) हिंसा *Himsa* injury ,
- (2) अनृत *Anrita*, falsehood ,
- (3) स्तेय *Steya*, theft ,
- (4) ब्रह्म *Abrahma*, unchastity , and
- (5) परिग्रह *Parigraha*, worldly attachment ; (or worldly objects)

### SUTRA 2

देशसर्वतोऽणुमहती ॥ २ ॥

**Deshasarvatoanumahati**

(Vows are of 2 kinds )

- 1 अणुव्रत *Anuvrata* partial vow (that is limited abstention from the five faults given above) ,
- II महाव्रत *Mahavrata*, full vow, (i.e. total abstention.)

### SUTRA 3

तत्सर्वैर्यथै भावन पञ्च पञ्च ॥ ३ ॥

**Tatasthairyartham bhavanah panch panch**

For the fixing of these (5 vows in the mind, these are) 5 (kinds of) meditation (भावना *bhavana*, for) each (of the vows.)

### SUTRA 4

वागनेगुप्तीर्यादाननिक्षेपणसमित्यालोकितपानभोजनानि पञ्च ॥ ४ ॥

**Vanganoguptiryadanani ksepapanasamitya  
lokitapanabhojanani pancha**

The 5 (meditations for the vow against injury are )

- 1 वाग्गुप्ति *Vaggupti*, Preservation of speech ;
- 2 मनोगुप्ति *Manogupti*, Preservation of mind
- 3 ईर्ष्या *Irṣya*, Care in walking ;
- 4 आदान-निक्षेप-समिति *Adana nikshepana-samiti* Care in lifting and laying down things
- 5 आलोचनान्न भोजन *Alokutapana-bhojan*, thoroughly seeing to one's food and drink.

### SUTRA 5

क्रोधलोभभीरुत्वहास्यप्रत्याख्यानान्यनुवीचि भाषणं च पञ्च ॥ ५ ॥

**Krodhalobhabhīrutvahasya pratyākhyānānyānvīchī  
bhasanam cā pancha**

And five (meditations for the vow against falsehood )

- 1 क्रोध प्रत्याख्यान *Krodha-pratyākhyāna* Giving up anger ;
- 2 लोभ *Lobha*, " " " greed ,
- 3 भीरुत्व *Bhīrutva*, " " " cowardice or fear
- 4 हास्य प्रत्याख्यान, *Hasva* " Giving up of frivolity ;
- 5 अनुवीची भाषण, *Anuvīchī-bhasana* Speaking in accordance with scriptural injunctions

### SUTRA 6

शून्यागारविमोचितावासपरोपरोधाकारणमैश्वर्यमुद्धि सधर्माविसंवादा पञ्च ॥ ६ ॥

**Shunyagaravimochitavasaparoparodhakaranabhaiksyash-  
uddhī sadharmaavisamvadaḥ panch**

(For the vow against theft, the five (meditations are )

- 1 शून्यागार, *Shunyagara*, Residence in a solitary place, like a mountain cave etc ;
- 2 विमोचितावास *Vimochitavasa* Residence in a deserted place ;
- 3 परोपरोधाकारण *Paroparodhakarana* Residence in a place where one is not likely to be prohibited by others, nor where one should be likely to prohibit others ,
- 4 भैश्वर्यमुद्धि *Bhaiksyā-suddhī* Purity of alms, according to the scriptures ;
- 5 सधर्माविसंवाद *Saddharma-visamvada* Not disputing with one's co-religionists as to 'mine' and 'thine'

## SUTRA 7

स्त्रीरागकथाश्रवणतन्मनोहरागनिरीक्षणपूर्वरतानु स्मरणवृष्येष्टरसस्वशरीर-  
संस्कारत्यागाः पञ्च ॥ ७ ॥

**Striragakathashravanatanmanoharanganiriksanaapurvaratanu  
smaranavrisyestarasasvasharirasamskaratyagaha pancha**

For the vow against unchastity the five (meditations are )

- 1 स्त्रीरागरूपकथाश्रवणत्याग *Striraga-katha shravanatyaga*, Renouncing of (reading or) hearing stories exciting attachment for women ;
- 2 तन्मनोहरागनिरीक्षणत्याग *Tanmanoharanga-niriksana tyaga*, Renouncing of seeing their beautiful bodies ;
- 3 पूर्वरातनुस्मरणत्याग *Purvaratanusmarana tyaga* Renouncing of thinking over, (remembrance of) past enjoyment of women ;
- 4 वृष्येष्टरसत्याग *Vrisyestarasa tyaga* Renouncing of exciting and aphrodisiac drinks ; and
- 5 शरीरसंस्कारत्याग *Shasharirasamskara tyaga*, Renouncing of beautifying one's own body , self-adornment.

## SUTRA 8

मनोज्ञमनोज्ञेन्द्रियविषयरोगद्वेषवर्जनानि पञ्च ॥ ८ ॥

**Manojnamanojnendriyavisayaragadvesavarjanani pancha.**

(For the vow against worldly attachment the 5 (meditations are ) giving up or self denial of love and hatred (रागद्वेष *Raga dvesa*) in the pleasing (and) displeasing (worldly) objects of the (five) senses

## SUTRA 9

हिंसादिष्विहामुत्रापायावचदर्शनम् ॥ ९ ॥

**Himsadivishvhamutrapayavadyadarshanam**

The destructive or dangerous (and) censurable (character of the 5 faults,) injury, etc. in this (as also) in the next world (ought to be) meditated upon.

## SUTRA 10

दुःखमेव वा ॥ १० ॥

Duhkha-meva va

(One must also meditate, that the five faults injury, etc are) personified (as they themselves are the veritable wombs of pain)

## SUTRA 11

मैत्रीप्रमोदकारुण्यमाध्यस्थानि च सत्त्वगुणाधिकलिङ्घ्यमानाऽविनयेषु ॥ ११ ॥

Maitrīpramodakarunyamādhyasthāni cha sattvagunadhī-  
kalkiṣhyamanāvinayesu

And (we must meditate upon the 4 following )

- 1 मैत्री Maitrī Benevolence (for) सत्तेषु Satvesu, all living beings,
- 2 प्रमोद, Pramoda Delight (at the sight of beings) गुणाधिकेषु Gunadhīkhesu, better qualified (or more advanced than ourselves on the path of liberation ,)
- 3 कारुण्य Karuṇya Pity Compassion (for) लिङ्घ्यमानेषु Kiṣhyama-  
nesu the afflicted ,
- 4 माध्यस्थ Mādhyastha, Tolernce or indifference (to those who are) अविनयेषु Avinayesu uncivil or ill-behaved

## SUTRA 12

जगत्कायस्वभावै वा सवेगवैराग्यार्थम् ॥ १२ ॥

Jagatkayasvabha va uvasamvegavairagartham

For सवेग Samvega the apprehension of the miseries of the world and वैराग्य Vairagya non-attachment to sense pleasures (we should meditate upon) the nature of the world and of our physical body The world is transitory and not fit for love , and the body is impure and hampering in spiritual progress and therefore should be subordinated to the soul

## 11 -SUTRA 13

प्रमत्तयोगात्प्राणव्यपरोपणं हिंसा ॥ १३ ॥

Pramattayogatpranavyaparopanam himsa

By (प्रमत्तयोग), passional vibrations, (प्राणव्यपरोपणं), the hurting of the vitalities (is) (हिंसा) injury

Injury on himsa is to hurt the प्राण Pranas or vitalities, through प्रमत्तयोग Pramattayoga i.e., vibration due to the Passions, which agitate mind, body or speech.

### SUTRA 14

असदभिधानमनृतम् ॥ १४ ॥

**Asadabbhidhanamanritam**

Falsehood (is) to speak hurtful-words (through प्रमत्तयोग Pramattayoga passional vibrations)

### SUTRA 15

अदत्तादान स्तेयम् ॥ १५ ॥

**Adattadanam steyam**

Theft (is) to take anything which is not given, (through Pramattayoga)

### SUTRA 16

मैथुनमग्रहा ॥ १६ ॥

**Maithunamabrahma**

Unchastity is coition (or sexual contact, through Pramattayoga)

### SUTRA 17

मूर्च्छा परिग्रहा ॥ १७ ॥

**Murchha parigraha**

Worldly attachment is मूर्च्छा Murchha, infatuation (or intoxication through Pramattayoga, in the living or non living objects of the world)

Worldly objects are said to be Parigraha, because they are the external causes of internal attachment.



## SUTRA 18

निशल्यो व्रती ॥ १८ ॥

Nishshalyo vrati

A व्रती *Vrati* or a vower should be without (blemish which is like a) thorn (गन्ध *Shalya* which makes the whole body restless)

This शल्य *Shalya* or blemish is of 3 kinds :

- 1 मायाशाल्य *Maya shalya*, the thorn of deceit
- 2 मिथ्याशाल्य *Mithya shalya* the thorn of wrong-belief
- 3 निदान, *Nidana* the thorn of Desire for future sense pleasures

## SUTRA 19

अगार्यं जगारश्च ॥ १९ ॥

Agaryaanagarshcha,

(Vowers are of 2 kinds,) अगारी *Agari* house-holders (laymen) and गार *Anagara*, house-less (ascetics)

## SUTRA 20

अणुव्रतोऽगारी ॥ २० ॥

Anuvratōāgarī

(One whose five) vows (are) partial (is) a house-holder

The house-holder's life has 11 प्रतिमा *Pratimas* or stages

- 1 दशप्रतिमा, *Darshana-pratima* A true Jain must have perfect and intelligent belief in Jainism. He must have a good knowledge of its doctrines and their applications. He must give up meat, wine and honey. He must have a belief free from defects. He must more or less observe the 5 vows.
- 2 अणुप्रतिमा *Vrata pratima* He must observe the 5 Anuvratas without defect, the 3 gunavratas, and 4 Siksavratas. To give details he must not destroy life must not tell a lie must not make unpermitted use of another man's property, must be chaste and must limit his possessions for life (the 5 Anuvratas) he must make 1 perpetual and 4 daily vow to go in certain directions and to certain distances only, must avoid useless talk, act or thought of sinful things (the 3

Gunavrata), and he must limit the articles of his diet and enjoyment for the day must worship at fixed times in morning noon and evening must keep fast on certain days and must give charity in the way of knowledge, money, etc., every day (the 4 Shikhsavrata) He must try not to transgress the last seven vows also

- 3 समयिक प्र० *Samayika P*, He must meditate faultlessly, regularly, and for fixed hours at mid-day evening and morning not less than 48 minutes every time
- 4 प्रोषधोपवास प्र०, *Prosadhopavasa P* He must fast faultlessly on the 8th and 14th day of every lunar fortnight
- 5 सचिन्त्य प्र० *Sachintatya P* He must not take Animate vegetable and water He must follow this faultlessly
- 6 रात्रि-भुक्त त्याग प्र० *Ratni-bhukta-tyaga P* He must not take or give food or drink at night, this must be faultless
- 7 ब्रह्मचर्य प्र० *Brahma charya P* He must give up sexual intercourse even with his wife. This must be faultless
- 8 आरम्भत्याग प्र०, *Arambha-tyaga P* He must give up his means of livelihood cooking, etc.
- 9 परिग्रहा त्याग प्र० *Parigraha tyaga P* He must give up his desire for the objects of the world and be contented with abandoning all his property except a few clothes and utensils.
- 10 अनुमतिव्यक्त प्र० *Anumata tyaga P* He must not even advise on any worldly activity
- 11 उद्धिस्त प्र० *Uddhista-tyaga P* He will beg his food, and refuse what is specially prepared for him He may be Kullaka with a small sheet and loin cloth, or an Ailaka with only a loin cloth, and dining only off his hands They both carry a pot of water and a peacock brush. The former carries an alms bowl also

### SUTRA 21

दिग्देशानथदण्डविरतिमामायिकप्रोषधोपवासोपभोग परिभाषपरिमाण  
निधिमयिमात्रतन्मन्त्रनद्व ॥ २१ ॥

Digdeshanarthadandaviratisamayikaprosadhopavasopabhogaparibhogaparimanatitthisamviblagavratasampannash cha

(The house holder) must be with (the following 7 supplementary-vows) also

1 दिग्गज *Digvrata*, (Taking a life-long vow) to limit (his worldly activity to fixed points in all the 10 directions, (i.e. East West, North South, South east, East-north North-west, and West-south, and up and down)

2 देशव्रत, *Deshavrata* (Taking a vow to) limit (the above also for a) shorter (period of time, e.g. for one's weekly or daily worldly activity)

3 अनर्थदण्ड व्रत, *Anarthadanda-vrata*, (Taking a vow) not to commit purposeless sin ; (It has 5 kinds)

(1) अपाध्यान, *Apadhyana*, Thinking ill of others ;

(2) पापोपदेश, *Papopadesha* Preaching of sin (to others),

(3) प्रमादचारित्र, *Pramada-charitra* Thoughtless or inconsiderate conduct (as breaking the boughs of trees etc., without any purpose)

(4) हिंसादान, *Himsadana* Giving objects of offence (to others)

(5) दुःश्रुति, *Duhshruti*, (reading or) hearing bad (books)

The above 3 i.e. Digvrata, Deshavrata and Anarth-dandavrata are called गुणव्रत *Guna-vratas*, multiplicative vows, because they raise the value of the 5 vows (Ahimsa, etc.)

4 सामयिक *Samayika*, (Taking a vow to devote so much time everyday (once, twice or three times at sunrise sunset and noon to) contemplation of the self (for spiritual advancement)

5 प्रोषोपवास, *Prosadhopavasa*, (Taking a vow to) fast (on 4 days of the month, viz., the two अष्टमी 8th and the two चतुर्दशी 14th days of every lunar fortnight)

(Fast means abstention from food and drink, and devoting one's time to religious study and contemplation, etc.)

6 उपभोग परिभोग-परिमाण *Upabhoga-paribhoga-parimana* (Taking a vow every day) limiting one's enjoyment of consumable and non-consumable things

7 अतिथि सविभाग *Atithi-samvibhaga* (Taking a vow to take one's food (only after) feeding the ascetics with a part (of it.)

If ascetics are scarce, another person may be fed in their place, if he is observing the vows of a house-holder or is possessed of right belief, or any afflicted or poor person

These last 4 (i.e. Samayika, Prosadhopavasa Upabhoga-paribhogaparimana and Atithi samvibhaga) are called शिष्टव्रत *Sikṣavratas*, disciplinary vows so called because they are preparatory for the discipline of ascetic's life

## SUTRA 22

मारणातिक्रिय सन्नेसना जायिता ॥ २२ ॥

*Maranantikrim sallekhanam josita*

(The householder is also the observer in the last moment of his life (of the process of) सन्नेसना *Sallekhana* peaceful death (which is characterised by non-attachment to the world and by a suppression of the passions)

Thus the householder's vows are 12 with the last or peaceful death as their supplement

## SUTRA 23

शकाकाक्षा विचिकित्सा यद्विप्रशमसासतासह सम्यग्दृष्टे रतिचारा ॥ २३ ॥

*Shankakanksavichikitsanyadristiprashamsasastarah samyagd rateraticarah*

(There are 5) defects or partial transgressions (चतिचारा) (which should not be found) in a man of right belief

- 1 शंका *Shanka* Doubt Scepticism ;
- 2 काका *Kanksa* Desire of sense pleasures ;
- 3 विचिकित्सा *Vichikitsa* Disgust at anything e g with a sick or deformed person ;
- 4 यद्विप्रशमसासता *Anyadristiprashamsa* ; Thinking admiringly of wrong believers ;
- 5 यद्विप्रशमसासता *Anyadristi sanstata* Praising wrong believers

## SUTRA 24

व्रतशूलेषु पञ्च पञ्च यथाक्रमम् ॥ २४ ॥

*Vrata shulesu pancha pancha yathakramam*

(There are) 5 (defects) respectively in each (of the 5) व्रत *Vrata* vows and (7) शूल *Shula*, supplementary vows (which should be avoided)

## SUTRA 25

बध्वध्वच्छेदनिभारोपणाप्रपाननिरात्रा ॥ २५ ॥

*Bandha badhachchhedati bhara ropana nnapana nirodhah*

(The partial transgressions of the first vow बध्वध्वच्छेदनिभारोपणाप्रपाननिरात्रा are )

- 1 बध्व, (Angrily or carelessly) tying up (an animal or human being)

- 2 क्र, (Angrily or carelessly beating an animal or human being)
- 3, वै, , , " mutilating " , , ,
- 5 अनिभारलोपय " , with-holding food or drink from an animal or human being

## SUTRA 26

मिथ्यापदेशग्रहोभ्यासयानकूटनेयक्रियायामापहारमाकारमन्त्रभेदा ॥२६॥

**Mithyopadesha rahobhyakhyana kuta lekha kriya  
nyasapahara sakara mantrabhedah**

(The partial transgressions of the second vow सत्याख्यान Satyanuvrata are )

- 1 मिथ्योपदेश Mithyopadesha Preaching false doctrines
- 2 राहोभ्यास, Rahobhyakhyana Divulging the secret (actions of man and woman)
- 3 कूटनेयक्रिया Kutalekhakriya Forgery (and perjury)
- 4 यामापहार Nyasapahara, Unconscientious dealing by means of speech e g, A deposits Rs 1000 with B, and then thinking that he has deposited only Rs 900 demands Rs 900 B says Yes take whatever you deposited and gives him Rs. 900 This is nyasapahar
- 5 साकारमन्त्रभेद Sakaramantrabhedah, Divulging what one guesses by seeing the behaviour or gestures of others, who are consulting in private

## SUTRA 27

स्तेनप्रयोगतदाहृतादानविरुद्धराज्यातिक्रमहीनाविरमानोन्मानप्रतिरूपक  
व्यवहारा ॥ २७ ॥

**Stena prayogatadahritadanaviruddha rajyatikrama  
hinadhika manonmanapratirupaka vyavaharah**

(The partial transgressions of the third vow अचौर्यानुव्रत Achauryanuvrata are )

- 1 स्तेनप्रयोगे Stenaprayoga Abetment of theft
- 2 तदाहृतादान Tadahritadana Receiving stolen property
- 3 विरुद्धराज्यातिक्रम Viruddharajyatikrama, Illegal traffic (e g by selling things at inordinate prices in time of war, or) to alien enemies, etc

- 4 ह्रीनाधिकमाने मन *Hinadhika-manonman* False weights and measure  
5 प्रतिकृत्यपारह, *Pratirupala 1 yan akhara* Adulteration,

SUTRA 28

परिविवाहकर्मणोऽपि विवाहपरिगृहीतापि परिगृहीतागमतागमनीदारासती शभि-  
निवेशा ॥ २८ ॥

*Paravivahakarane tvarikaparigrhitaparigrhitaga-  
mananangakrida kamativrabhinivesha*

(The partial transgression of the fourth vow श्रवण are )

- 1 परविवाहकर्मणः *Paravivahakarana* Bringing about the marriage of people who are not of one's own family
- 2 हरिहण्डिपरीषण्डन *Iti strikaparigrahita samana* Intercourse with a married immoral woman  
हरिहण्डिपरीषण्डन *Iti strikaparigrahita samana*, Intercourse with an unmarried immoral woman
- 4 अनाङ्गक्रिदा *Anangakrida*, Unnatural sexual intercourse
- 5 कामतीव्रनिवेशः *Kamativrabhinivesha* Intense sexual desire

SUTRA 29

क्षेत्रास्तुहिराण्यमुद्रमण्यवदामीदामनुष्णप्रमाणानि क्रमा ॥ २९ ॥

*Ksetravastuhiranyasuvarnadhanadhanyadasidasa-  
kupyapramanatikramah*

Transgressing the limit of fields houses silver gold cattle corn, female and male servants clothes

NOTE—The partial transgression of the fifth vow परिग्रहपरिमितश्रवण *Parigrahaparimanasrava* arise when a man limits the quantity of say two kinds of things but then changes the proportion of those things, although the quantity remains the same e.g. he limits his land possessions to 4 fields and 2 houses. Then wanting a house more he acquires 3 houses and reduces the fields by one. Thus though the number and possibly the value of his possessions may remain the same still the limit of his vow is partially transgressed. This sort of

transgression may be between 5 pairs of possessions as follows

- 1 { क्षेत्र Fields,
- 2 { गृहम्, Houses
- 3 { चिरेण्य, Silver
- 4 { सुवर्ण Gold
- 5 { धन, Cattle
- 6 { धान्य Corn
- 7 { स्त्री Female-servant
- 8 { दास, Male-servant
- 9 { वस्त्र Clothes etc (i.e. things of toilet, etc.)
- 10 { (मण्ड) Bhandā crockery or utensils )

### SUTRA 30

ऊर्ध्वाधस्तिर्यग्यतिक्रमक्षेत्रवृद्धिस्मृत्यन्तराधानानि ॥ ३०॥

**Urdhavadhastiryagvyatikramaksetravridhhi  
smrityantaradhanani**

(The partial transgressions of the first गुणव्रत *gunavrata* i.e. शिव्रत *digvrata* are )

- 1 ऊर्ध्व वतिक्रम *Urdhavyatikrama* (In passion or negligence to go up) higher than your limit (in the vow )
- 2 अध वतिक्रम *Adhavyatikrama* (In passion or negligence to go down) lower than your limit (in the vow )
- 3 तिर्यग्यतिक्रम *Tiryagyatikrama* (In passion or negligence to go in the other 8 directions beyond your limit (in the vow )
- 4 क्षेत्रवृद्धि *Ksetravridhhi* (In passion or negligence) to increase (in one and decrease in the other directions the boundaries (of the distance which is the limit in the vow )
- 5 स्मृत्यन्तराधान *Smrityantaradhana* Forgetting the limit in the vow (but still to go on recklessly This transgression will arise even if the limit vowed is not exceeded )

### SUTRA 31

आनयनप्रेष्यप्रयोगानुपानुपदुगन्धेषा ॥ ३१ ॥

**Anayanapreśyaprayogashabdarupanupatapudgalaksepah**

(The partial transgressions of the second *Gunavrata* i.e. देशव्रत *deshavrata* are )

- 1 आनयन *Anayana*, sending for something from beyond the limit
- 2 प्रेषयेन *Presyaprayoga* sending some one out beyond the limit
- 3 शब्दानुगत *Shabdanupata* sending one's voice out beyond limit, e.g. by telephone
- 4 रूपानुगत *Rupanupata* making signs for persons beyond the limit as the Morse code with flag etc
- 5 पुद्गलक्षेप *Pudgalaksepā* Throwing something material beyond the limit

### SUTRA 32

कन्दर्पकौच्यमौग्यासमीक्ष्यधिरणपभागपरिभोगानयन्यानि ॥ ३२ ॥

**Kandarpakautkuchyamaukharyasamiksyaadhikaranopabhogaparibhoganarthakyaṇi**

(The partial transgressions of the 'Third Gunavṛata' : e.g. अनर्थवद्वय *anarthadandavṛata* are

- 1 कन्दर्प *Kandarpa* Poking fun at another
- 2 कौकुच *Kautkuhya* Gesticulating and mischievous practical joking
- 3 मौग्य *Maukharya* Gossip garrulity
- 4 समीक्ष्यधिरण *Asamiksyaadhikarana* Overdoing a thing
- 5 उपभोगपरिभोग *Upabhogaparibhoganarthakya* Keeping too many consumable and non consumable objects

### SUTRA 33

योगदुप्रणिधानानादरस्मृत्यनुपस्थानानि ॥ ३३ ॥

**Yogaduhpranidhananadarasmṛtyanupasthanani**

(The partial transgressions of the first *Śikṣāvṛata* : e.g. *Samayika* are )

- 1 मनोदुप्रणिधानम् *Manoduspranidhanam* Misdirection of mind (during meditation)
- 2 कायदुप्रणिधानम् *Kayaduspranidhanam* Misdirection of body (during meditation)
- 3 वाक्दुप्रणिधानम्, *Vakduspranidhanam* Misdirection of speech during meditation.



4 अनार, *Anadara*, Lack of interest

5 स्मृत्यनुपस्थान *Smṛtyanupasthana*, Forgetting of due formalities

### SUTRA 34

अप्रत्यवेक्षिताप्रमार्जितासस्तरोपक्रमणानादरस्मृत्यनुपस्थानानि ॥ ३४ ॥

**Apratyavekṣitapramarjitotsargadanasaṁstaropakram-  
ananadarasmṛityanupasthanani**

(The partial transgression of the second *Sikṣasāra* : e, रोपधोषाः *Prosadhopaśa* are )

- 1, अप्रत्यवेक्षिताप्रमार्जितेन *Apratyavekṣitapramarjitotsarga* To excrete in a place without inspecting and without sweeping it
- 2 अप्रत्यवेक्षिताप्रमार्जितानि *Apratyavekṣitapramarjitadana*, To take up or lay down things in a place without inspecting and without sweeping it
- 3 अप्रत्यवेक्षिताप्रमार्जितसंस्तरोपक्रमण, *Apratyavekṣitapramarjita Saṁstaropakramana* To spread a mat or seat in a place without inspecting and without sweeping it
- 4 अनार *Anadara* Lack of interest
- 5 स्मृत्यनुपस्थान *Smṛtyanupasthana* Forgetting of due formalities

### SUTRA 35

सचित्तसम्बन्धसम्मिश्राभिपयदुपक्वाहारा ॥ ३५ ॥

**Sachittasambandhasammishrabhisavaduhpakvahara**

(The partial transgression of the third *Sikṣasāra* : e उपभोग-परिमोक्षपरिमाणः *Upbhogaparibhagoparimanaiśa* are

- 1 सचित्तहार *Sachittahara*, Taking living things e. g. green vegetable
- 2 सचित्तसम्बन्धहार *Sachittasambandha Ahara* Taking anything connected with a living thing e. g. using a green leaf as a plate
- 3 सचित्तसम्मिश्रहार *Schittasammishra Ahara* Taking a mixture of living and non living things e. g. hot with fresh water
- 4 अभिपयदाहार *Abhipayadahara* Taking aphrodisiacs or strengthening or exciting food
- 5 दुपक्वाहार, *Duhpakvadahara* Taking badly cooked food

## SUTRA 36

सचिन्नित्येतापिधानपरंपर्यदेशमासयरात्रातिक्रमा ॥ ३६ ॥

**Sachittaniksepapīdhanaparavyapadeshamatsarya kalatikramah**

(The partial transgression of the fourth शिष्याः *Sikṣavratā* : c  
अतिशयविभागवत् *Atishambibhagavatra* are )

- 1 सचिन्नित्येव *Sachittaniksepa* Placing the food on a living thing  
e. g. on a green plantain leaf
- 2 सचिन्नपिधान, *Schittapīdhana* Covering the food with a living  
thing
- 3 परव्युपदेशः *Paravyupadēsh* Delegation of host's duties to  
another
- 4 मासय *Matsarya* Lack of respect in giving or envy of another  
donor
- 5 रात्रातिक्रम *Kalatikrama* Not giving at the proper time.

## SUTRA 37

जीवितमरणसमासमित्रानुरागसुखानुबन्धनानि ॥ ३७ ॥

**Jivitamaranasamsamitranuragasukhanubandhanidanani**

(The partial transgression of मरणसमासः *Sallekhana* (peaceful death)  
are )

- 1 जीवितारम्भ *Jivitashansa* Desire to prolong one's life
- 2 मरणारम्भ *Marnashansa* Desire to die soon
- 3 मित्रानुराग *Mitranuraga* Attachment to friends.
- 4 सुखानुबन्धन *Sukhanubandha* Repeated remembrance of past en-  
joyments
- 5 *Nidana* Desire of enjoyments in the next world

## SUTRA 38

अनुगृहाय स्वम्यानि सया दानम् ॥ ३८ ॥

**Anugrahartham svasyatisargo danam**

Charity is the giving off one's belongings for the good (of one's  
self and of others)

# अध्याय आठवां

## CHAPTER VI11

### SUTRA 1

मिथ्यादर्शनाविरतिप्रमादकपाययोगा बन्धहेतवः ॥ १ ॥

**Mithyadarshanaviratipramadakasayayoga bandha  
hetavah**

The causes of (बन्ध) Bandha or bondage are

1 मिथ्यादर्शन Mithyadarshan wrong belief It is of 5 kinds

- (1) एकान्त Ekanta Taking only one aspect of a many-sided thing e.g. man is mortal and un mortal, regarded from the point of view of body and soul respectively Taking only one view is Ekanta
- (2) विपरीत Viparita perverse belief, e.g. animal sacrifices lead to heaven
- (3) संशय Samshaya, Doubt scepticism, hesitation, e.g., as to path to Liberation
- (4) विनय Vinaya Veneration Taking all religions and gods to be equally worthy of pursuit,
- (5) अज्ञान Ajnana Wrong belief caused by ignorance Indiscrimination of good and bad. It is caused by

निसर्ग Nisarga inborn error or by अधिगम Adhigama preaching of another

The last is of 4 kinds

क्रियावादी Kriyavadi belief in time soul etc, as causing every thing in the world.

अक्रियावादी Akriyavadi opposite of the last

अज्ञानिक Ajnanika, Agnostic

वैनेयिक Vaineyika Religion is identical with veneration of parents king etc e.g. Confucianism

All these four together form 363 varieties of wrong belief (or पाशवदः) i.e., 180 84 67 and 32 respectively

निसर्गज Nisargaja is also called अग्रहीत Agrahita; अधिगमज Adhigamaja, ग्रहीत Grahita

(2) अविर्ति Avirati vowlessness Non renunciation It is of 12 kinds

Lack of compassion for 6 classes of embodied souls ; and  
lack of restraint of 5 senses and 1 mind

(3) प्रमदः Pramada Carelessness. This is of 15 kinds

Four kinds of कथा Katha talk about

1 Food (भोजनकथा Bhojana-Katha)

2 Women (स्त्रीकथा Stri-Katha)

3 Politics (राज्यकथा Rajya-Katha)

4 Scandal (दशकथा Desha-Katha)

5 Senses (इन्द्रिय)

4 Passions (कषाय)

1 Affection (स्नेह)

1 Sleep (निद्रा)

15 Each together bring 80 भाग bhanga divisions

As 1 Katha  $\times$  1 sense  $\times$  1 passion  $\times$  1 Sneha  $\times$   
1 Nidra = one

So 4 kinds of talk  $\times$  5 senses  $\times$  4 passions  $\times$  1  
affection  $\times$  1 sleep = 80

4 कषाय Kasaya passions given below (वचन Sutra 9)

5 योग Yoga Vibrations in the soul through mind, body and  
speech. They are of 15 kinds

4 of mind

(1) सत्यमन Satyamana true mind

(2) असत्यमन Asatyamana false mind

(3) उभयमन Ubhayamana mixed true and false mind

(4) अनुभवमन Anubhaya mana neither true nor false

4 of speech-

(1) सत्यवचन Satya vachana True

(2) असत्यवचन Asatya-vachana False

(3) उभयवचन Ubhaya vachana Both

(4) अनुभववचन Anubhaya vachana None

7 of body

(1) औदारिक Audarika physical.

(2) औदारिकमिश्र Audarika mishra i.e. physical with karmic

(3) वैक्रियक Vaikriyaka Fluid

(4) वैक्रियकमिश्र Vaikriyaka mishra Fluid with karmic

(5) आहारक Aharaka

(6) आहारकमिश्र Aharaka mishra i.e. Aharaka with ph'sic

(7) कार्मिक Karmana Karmic

[NOTE—The तैजस Tajas, electric body is always found with the  
karmic body never has independent yoga (योग) The

electric molecules are drawn like the karmic molecules by the vibrations set in the soul by yoga of any kind

As to these 5 causes of bondage.

In the 1st, 2nd and 3rd गुणस्थान *Gunasthanas*, Stages of Spirituality all the causes are found, though in the second the first is absent for a very short time

In the 4th *Gunasthana*, all but the 1st are found

In the 5th and 6th *Gunasthanas* all but the first 2 are found

In the 7th, 8th 9th and 10th *Gunasthanas* all but the first 3 are found

In the 11th 12th and 13th *Gunasthanas* all but the first 4 are found

In the 14th *Gunasthana* none

These 5 are collectively called *प्रत्यय Pratyaya*

(See कुरन्दु रायचरण समयसारप्रभृतम्, *Kundakundacharya's Samaya Sara Prabhrutam*)

## SUTRA 2

सकपायत्वाज्जीव कर्मणो योग्यानुपदुगलानादतो स बन्ध ॥ २ ॥

*Sakasayatvajjivah karmano yogyan upadugala nadatte sa bandhah*

The soul owing to its being with passion assimilates matter which is fit to form karmic This (is) २ ५ bondage

## SUTRA 3

प्रकृतिस्थित्यनुभागप्रदेशान्तद्विधेय ॥ ३ ॥

*Prakṛiti sthityanubhagapradeshastadvīdhayāḥ*

(There are 4 ) kinds of that (bondage) according to

1 प्रकृति *Prakṛiti* Nature of karmic matter e.g. ज्ञानावरणी knowledge-obscuring or अज्ञानावरणी cognition-obscuring etc

2 स्थिति *Sthiti* Duration of the attachment of karmic matter to the soul

3 अनुभव *Anubhava* The fruition being strong or mild (also called अनुमान *Anubhaga*)

4 प्रदेश *Pradesha* The number of karma *varganas* or karmic molecules which attach to the soul

The first and the last are caused by योग *yoga* vibratory activity of the soul and middle two by कर्माणि *karmāṇi* passions

SUTRA 4

आद्यो ज्ञानदानावरणवेदनीयमोहनीयायुर्नामगोत्रांतराय ॥ ४ ॥

Adyo jnanadarshanavarana vedaniyamohaniyayurna-  
magotrantarayah

The main divisions of the nature of karmic matter are ॥

- 1 ज्ञानावरण *Jnanavarana*, knowledge-obscuring
- 2 दारणावरण *Darshanavarana* conation obscuring
- 3 वेदनीय *Vedaniya* Feeling karma
- 4 मोहनीय *Mohaniya* Deluding
- 5 आयु *Ayu* Age
- ॥ नाम *Nama* Body making
- 7 गोत्र *Gotra* Family determining
- 8 अन्तराय *Antaraya* Obstructive

SUTRA 5

पञ्चनवद्वयष्टाविंशतिचतुर्विचत्वारिंशद्विपञ्चभेद यथाक्रमम् ॥ ५ ॥

Panchanavadvyastavinsatichaturdvichatvarimsaddvipan-  
chabheda yatha karmam

(They are of) 5 9 2 28 4 42 2 5 classes respectively

This 42 has been classified into 93 so that sub classes come to

148

SUTRA 6

मतिश्रुतावधिमान पर्यायकेवलानाम् ॥ ६ ॥

Matishrutavadhimanah paryaya kevalanam

(ज्ञानावरण *Jnanavarana* knowledge obscuring is of 5 kinds accord-  
ing as it is )

- 1 मति (ज्ञानावरण) *Matish Jnanavarana* Sensitive (knowledge ob-  
scuring)
- 2 श्रुत (ज्ञानावरण) *Shrut Jnanavarana*, Scriptural (knowledge-  
obscuring)
- 3 अवधि (ज्ञानावरण) *Avadhi-jnanavarana* Visual (knowledge obscu-  
ring)

- 4 मनःपवट् (ज्ञानावरण) *Manahparyavṛtya-jñānavarana* Mental (knowledge-obscuring)  
 5 केवल (ज्ञानावरण) *Kevala jñānavarana* Perfect (knowledge obscuring)

## SUTRA 7

चक्षुरचक्षुर्मग्नियेवज्ञाना निद्रानिद्रानिद्राप्रचलाप्रचलाप्रचला  
 स्थानगृह्यद्यश्च ॥ ७ ॥

*Chaksura chaksura-vadhi kevalanam nidraḥnidranidraprachalaprachalastyānagrddhapaśch, kadāfeduedye*

(इशानावरण *Darshanavarana* Conation obscuring ■ of 9 kinds according as it) obscures

- 1 Ocular obscuring (चक्षुर्मग्नियेव) *Chakṣu Darshanavarana*
- 2 Non-ocular obscuring (अचक्षुर्मग्नियेव) *Achakṣu*
- 3 Visual obscuring (अवधिज्ञानावरण) *Avadhi Darshanavarana*
- 4 Perfect conation obscuring (केवल ज्ञानावरण) *Kevala*,  
(And 5 kinds of sleep)

- 1 Sleep, (निद्रा) *Nidra*
- 2 Deep sleep (निद्रानिद्रा) *Nidranidra*
- 3 Drowsiness, (प्रचला) *Prachala*
- 4 Heavy drowsiness (प्रचलाप्रचला) *Prachala Prachala*, and
- 5 Somnambulism (स्थानगृह्य) *Styānagriddhi*

स्थानगृह्य *Styānagriddhi* is so called because the activity of the person is manifested in sleep. This is always associated with painful or undesirable conditions of mind. According to Jainism it is attended with ■ kind of monomania : ■ with अतःस्थान *Ata-dhjana* and with unrighteous or wicked concentration : ■ with रौद्र *raudra dhjana*

## SUTRA 8

मदमदेद्ये ॥ ८ ॥

*Sadasadvedye*

मदमदेद्ये *Pedanīya* or feeling ■ of 2 kinds )

- 1 मन्त्रेनोप *Satavedanīya* Pleasure-bearing and
- 2 अमन्त्रेनोप *Asatavedanīya* Pain-bearing

SUTRA 9

दर्शनचारित्र्यमाहनीयावपायवपायवदनीयाख्यास्त्रिद्विनवषोडशमेद सम्यक्-  
मिव्यान्वदुभया यत्र सायव सायोहास्यत्त्वग्नितारमयबुभुक्षाम्बो पुन्युंमकवेद  
मन नानुबन्धप्रत्यानयानप्रत्यानयनमजसविषपादवेदस प्रागमा  
नमायालोभा ॥ ६ ॥

Darsan<sup>1</sup> charitramohanīyākasaṣaṣṭadvi  
navasodasa bhedahsamyaktvīmithyatvatadubhayanyīkas  
nyākasaṣaṣṭadviśaṣṭarātisokabhayajugupsasāstripunna pu-  
nisaka vedānantanubandhya pratyakhyānapratyakhyāna  
pratyakhyānasamjvalana vikālpaschāikasaṣṭakrodhamana  
mayalobha

मोहनः Mohaniya Deluding (is of 23 kinds the Primary divisions  
are two )

1 दर्शनमोहनः Darśānmoḥaniya Right belief-deluding.

2 चारित्र्यमोहनः Charitramoḥaniya, Right-belief-deluding

(Right conduct deluding 2 kinds )

1 अक्षयवोदनः Akṣaya vedaniya or नोदय Nokasaya, with  
slight passions.

2 क्षयवोदनः Kṣaya vedaniya with passions

(They are of 3,2,9 16 (kinds respectively )

(Right-belief-deluding चारित्र्यमोहनः is of 3 kinds )

1 मिथ्या Mithyatiya Wrong belief

2 सम्यक् मिथ्या Samyaktvī mithyatiya mixed wrong and right belief

3 सम्यक् प्रकृतमिथ्या Samyaktvī prakṛitī-mithyatiya Right-belief with  
slight defect, i. e. clouded by slight wrong belief

(Akṣaya vedaniya or no-kasaya is of 9 kinds )

1 हास्य Haṣya Risible laughter producing

2 रति Rati Indulgence

3 अरति Arati Ennui Dis-satisfaction langour

4 शोक Shoka Sorrow

5 भय Bhaya, Fear

6 जुगुप्सा Jugupsa Disgust

7 स्त्री Strīda Feminine inclinations.

8 पुं Pūṁda masculine inclinations



१ मनुष्यवेद *Napansāśāveda*, Common inclinations  
(कसयवेदनी *Kasayaedanīya* is of 16 kinds )

(4 passions) क्रोध Anger, मन Pride, माया Deceit, मोह Greed

Each of these is of 4 kinds

1 अनन्तबन्ध *Anantanubandhi* Error feeding or wrong belief  
resisting. These are so called because they keep the soul  
bound in *मृत* Samsar, which is called *अनन्त* "Ananta" and in  
which the soul is kept wandering by these passions feeding  
its erroneous belief. Ananta also means wrong belief. And  
these Passions are called *Anantanubandhi*, because they  
nourish or feed wrong belief. It is very lasting (like a stone-

engraving).

2 अपराधाय *Apratīdhya* Partial vow-preventing. It is less  
lasting (as a furrow)

3 प्रत्याधाय *Pratyādhya*, Total vow preventing. It is mild  
(as a line in dust)

4 समधाय *Samādhya* Perfect right conduct preventing. It is  
very mild (as a line in water)

[Thus we get 16, i.e., (4x4) kinds]

The 16 are exemplified as follows

Anger is deep like a furrow in stone,

" " earth ;

" line " dust ;

" " water ;

Pride is unbending like a mountain, bone, wood, cane.

Deceit is crooked like a bamboo root, horn of a ram, stream of  
cow-water, hoof mark.

Greed is fast like crimson colour, wheel-dirt, body-dirt, tanner's  
colour

See Gommatasara-Jīva, Kanda Gāthā, 263-266

## SŪTRA 10

नारकतैर्यमोनमानुषदेवानि ॥ १० ॥

*Narakatairagyonamanussadevāni*

(अयम् *Ayam* Age karma bondage is of 4 kinds) according as it  
determines

The (1) नरक *Naraka*, Hellish;

(2) तिर्यक् *Tiryak* Sub human ;

(3) मनुष्य *Manuṣya*, Human; and

(4) देव *Deva*, Celestial (character of the soul's life

अयम् *Ayam* is so-called because the soul *एति* *Eti*, comes to enter a  
new condition of existence

## SUTRA 11

गतिजातिशरीरांगोपागनिर्माणप्रत्ययनमघानमस्थानसहननस्पर्शरसगन्धवर्ण-  
नूपूर्वागुहलघूपघातपरघाततपोद्योतबोद्ध्वासविहायोगतय प्रत्यक्शरीरप्रसमुभग-  
सुस्वरशुभमूढमपर्याप्तिस्थिरादेययग गीतिसतराणि तीयकरत्न च ॥ ११ ॥

Gatijatisharirangopanga nirmanabandhana sanghata sam-  
sthana samhanana sparsha rasagandha varnanupurvyā guru  
laghupaghata paraghata tapo dyoto chchhvasa vihayo gatayah  
pratyeka sharira trasa subhaga susvara shubha sukma paryap-  
tisthira deya yashah kirti setarani tirthakarativam cha

(The नामकर्म *Namakarma* Body making bondage is of 42, 1 e  
with sub-classes of 93 kinds as they bring about their respective  
effect)

4 गति *Gati* Condition of existence

- (1) नरक *Naraka* Hellish
- (2) तिर्यच *Tiryancha*, Sub-human
- (3) मनुष्य *Manusya* Human.
- (4) देव *Deva* Celestial

*Gati* is so-called because by the operation of this karma  
the soul गच्छति *Gachchhati* goes from one to another  
condition of existence

5 जाति *Jati* Genus of beings

- (1) एकेन्द्रिय *Ekendriya* one sensed.
- (2) द्विन्द्रिय *Dvi-indriya* two-sensed.
- (3) त्रिन्द्रिय *Tri-indriya* Three sensed
- (4) चतुन्द्रिय *Chatu-indriya* four sensed
- (5) पचेन्द्रिय *Panch-indriya* Five-sensed

*Jati* is a karma by the operation of which a soul is born  
in a class in which other souls of a similar condition  
are also grouped

5 शरीर *Sharira*, Bodies

- (1) भौतिक *Audarika* Physical.
- (2) वैश्विक *Vaikriyika* Fluid
- (3) आहारक *Aharaka* Aharaka
- (4) तैजस *Tajasa* Electric.
- (5) कर्मण्य *Karmana* Karmic

*Sharira* is the karma by the operation of which material  
molecules are set moving to form a particular body

6 आंगोपांग *Angopanga* Limbs and minor-limbs

- (1) भौतिक *Audarika* In physical bodies

- (2) वैक्रियिक *Vaikriyika* In fluid bodies
- (3) आहारक *Aharaka*, In aharaka bodies

1 निर्माण *Nirmana*, Proper formation of limbs and minor limbs in relation to their situation (स्थाननिर्माण *Sthana nirmana*) and Dimensions (प्रमाणनिर्माण *Pramana-nirmana*)

5 बन्धन *Bandhana*, 5 kinds of molecular bondage according as the body is

- (1) आदारीक *Audarika*, Physical
- (2) वैक्रियिक *Vaikriyika* Fluid
- (3) आहारक *Aharaka*, Aharaka
- (4) तैजस्य *Tajasa*, Electric.
- (5) कर्मण्य *Karmana* Karmic

5 मयान *Sanghata* Interfusion of molecules of different kinds of bodies in weaving them with the soul It takes place in

- (1) आदारीक *Audarika* Physical
- (2) वैक्रियिक *Vaikriyika* Fluid
- (3) आहारक *Aharaka*, Aharaka
- (4) तैजस्य *Tajasa*, Electric, and
- (5) कर्मण्य *Karmana* Karmic bodies

6 समथान *Samsthana* Figure of the body

- (1) समचतुरस्र मयथान *Sama-chaturasra samsthana* Perfect proportion all round
- (2) न्यग्रोधपरिमण्डलमयथान *Nyagrodhaparimandala-samsthana* Like a banyan tree short in the lower extremities and large in the upper body
- (3) स्वतिसमथान *Svati-samsthana* It is the reverse of the last
- (4) कुम्भमयथान *Kubja-samsthana* Hunch-back.
- (5) वामनमयथान *Vamana-samsthana* Dwarf
- (6) हुण्डकमयथान *Hundaka samsthana* Quite disproportionate

8 सहनन *Samhanana* 6 kinds of skeleton or osseous structure

- (1) वज्र कण्ठ नागचर्महनन *Vajra risabha naracha samhanana* Adamantine nerves joints (or amphiarthrodial articulation, when the bones are slightly moveable and united by an intervening substance) and bones
- (2) वज्रनागचर्महनन *Vajra naracha samhanana* Adamantine joints and bones
- (3) नराच *Narachsamhanana* Joints and bones Ordinary articulation and bones.

- (1) *unipennate* *Aspidosarkastichus* Group - 1  
and lower. A form of articulation with 1 thin  
hatchment.
- (2) *Aspidosarkastichus* Group - 2  
the distal articulation in which bones are unipennate  
and directly united.
- (3) *Aspidosarkastichus* Group - 3  
broadly jointed bones. Prothoracic articulation in  
which bones may be more or less fully the same  
when the articulation is covered only with  
a ridge and surrounded by a thin crust. It is  
the same as the 1st and 2nd group of the 1st form.

Q. Are there any other persons who have been in contact with the defendant?

- (1) Mr. Hens, Hens
- (2) Mr. Hens, Hens
- (3) Mr. Hens, Hens
- (4) Mr. Hens, Hens
- (5) Mr. Hens, Hens
- (6) Mr. Hens, Hens
- (7) Mr. Hens, Hens
- (8) Mr. Hens, Hens

• **Final 31st class**

- (1) 1990 Tish Puzos
- (2) 1991 K. A. I. Lee
- (3) 1992 K. A. I. Lee
- (4) 1993 K. A. I. Lee
- (5) 1994 K. A. I. Lee

## 2. 40 Gandhi Circle

- (1) mit Engländer zwei mal an  
(2) es 4 Engländer hat an an

**9 अथ पञ्चमः अध्यायः**

- (1) rose Shubla White
- (2) rose Arrow Black
- (3) rose Arrow Blue
- (4) rose Arrow Red
- (5) rose Arrow Yellow

1.  $\Delta H^\circ_{\text{comb}}(\text{C}_2\text{H}_5\text{OH}) = -1366.8 \text{ kJ mol}^{-1}$

Under the last incarnation of the  
gentle the presence of the  
eternal to her Redeemer

tions of existence to which the soul is proceeding

(1) नरकगत्यानुपूर्वा *Narakagatyānupurvā* Hellish

(2) त्रियगत्यानुपूर्वा *Triyagatyānupurvā* Sub-human

(3) मनुष्यगत्यानुपूर्वा *Manusyagatyānupurvā* Human

(4) देवागत्यानुपूर्वा *Devagatyānupurvā* Celestial

*Narakagatyānupurvā* means retaining form of previous life before hellish one and so on

अगुरुलघु *Agurulaghu* Neither too heavy to move nor too light to have stability

उपघात *Upaghata* The possession of a self-destructive limb or organ which becomes the cause of one's own death. As a kind of stag with horns which when they become too heavy, cause his death

परघात *Paraghata* Possessed of a limb or organ fatal to others  
= g, the sting of a scorpion, etc

आतप *Atapa* Radiant heat Possessed of a body which is brilliant and bearable to the owner but intolerable and heating for the others Such as the gross earth-bodied souls in the Sun from which sunshine comes

[Hot light like Sun shine]

उद्योत *Udyota* Phosphorescence An illuminated body like that of the fire-fly Such as the earth-bodied souls in the moon

[Cold light like Moon-shine]

उच्छ्वास *Uchchhvasa* Respiration

२ विहायोगति *Vihayogati* Capacity of moving in अकार, space This is of 2 kinds

(1) शुभाविहायोगति *Shubhavihayogati* Graceful like that of a swan

(2) अशुभाविहायोगति *Ashubhavihayogati* Awkward

प्रत्यक्षरार *Pratyaksharira* A body possessed and enjoyable by one soul only as a mango

साधारणरार, *Sadharanasharira* One body possessed and enjoyable by many souls, as a potato etc

त्रय *Trasa* Mobile. Having a body with 2 3 4 5 senses

स्थवर, *Sthavara* Immobile. Having a body with one sense only i.e. touch

सुख्य *Subhaaga* Amiable personality even though not beautiful.

दुर्ग *Durbhaga* Unprepossessing even though beautiful  
 सुस्वर, *Susvara* Sweet-voiced Pleasing toned, with musical voice  
 दुस्वर, *Dusvara* Harsh-voiced  
 शुभ, *Shubha* Beautiful body  
 अशुभ, *Ashubha* Ugly body  
 सूक्ष्म *Shukhma* Fine body uncuttable all pervasive  
 भार *Badara* Gross-body

पर्वोत्ति *Parayapti* Within one अन्तर्मुहूर्त *Antarmuhurta*, the gaining by the soul of the capacity to develop fully the characteristics of the body into which it incarnates. The developments are of 6 kinds, 1st 4 only in one-sensed souls, 1st 5 in 2, 3 4 and 5 sensed souls but only in 5 sensed souls without mind (अमनी *Asanym*) all the 6 in others.

- 1 आहारपर्वोत्ति *AharaParayapti* In taking of the molecules to make the body
- 2 शरीरपर्वोत्ति *Sharira Parayapti* Development of body
- 3 इन्द्रियपर्वोत्ति *Indriya Parayapti* Development of sensed organs.
- 4 प्राणायामपर्वोत्ति *PranapanaParayapti* Development of respiratory organs
- 5 भाषापर्वोत्ति, *Bhasa Paryapti* Development of vocal organs.
- मनपर्वोत्ति *Mana Parayapti*, Development of the organs of the mind अपर्वोत्ति *Aparyapti* To die within one अन्तर्मुहूर्त *Antarmuhurta* without gaining the above.

स्थिर *Sthira* Steady circulation of blood bile, etc, = १ among men Steady circulation etc relates to 7 kinds of धतु *Dhatu* primary physiological matter, १ e

- (1) रस *Rasa* Juice
- (2) रक्त *Rakta* Blood
- (3) मांस *Mansa* Flesh
- (4) मज्जा *Meda* Fat
- (5) अस्थि *Asthi* Bone
- (6) मज्जा *Majja* Marrow
- (7) शुक्र *Shukra* Semen virile

The nutrition taken in is transformed into these 7 gradually in 20 days. From one to the other the transformation takes ४ = 4 days

The 7 kinds of उपधतु *Upadhatu* or secondary physiological matter are

- (1) वात *Vata* Wind
- (2) पित्त, *Pitta*
- (3) श्लेष्म, *Shlesma*, Phlegm.

- (4) शिरा, *Shira* A tubular vessel of the body, as vein
- (5) स्नायु *Snayu*, Muscle
- (6) चर्म, *Charma*, Skin
- (7) उदरग्नि, *Udaragni*, Digestive fire of the stomach, gastric fluid

All these remain steady where they ought to be, by the operation  
स्थिरनामकम् *Sthira-nama karma*

अस्थिर *Asthira* unsteady circulation of blood bile, etc., ■ g.,  
among women

आदेय, *Adeya* Radiant appearance so as to effect others

अनादेय *Anadeya* Dull appearance

यश कीर्ति *Yashakkirti* Bringing good fame

अयश कीर्ति, *Ayashakkirti* Bringing bad name even if he does good  
actions

तीर्थंकर *Tirthakara* A Tirthankara's career with all its grandeur,  
when He preaches and completes His ministry

## SUTRA 12

उच्चैर्नीचैश्च ॥ १२ ॥

**Uchchairnichaischa**

(गोत्रकम् *Gotra* or Family-determining karma is of 2 kinds

(1) उच्चगोत्र *Uchchagotra* High and

(2) नीचगोत्र *Nichagotra* Low

## SUTRA 13

दानदानभोगोपभोगव्रीर्षाणाम् ॥ १३ ॥

**Danalahabhogopabhogaviryanam**

(अन्तरायकम् *Antaraya* or Obstructive karma is of 5 kinds as it  
obstructs )

(1) दानान्तराय *Danantaraya* Charity

(2) लाभान्तराय *Labhantaraya* Gain

(3) भोगान्तराय *Bhogantaraya* Enjoyment of consumable things

(4) उपभोगान्तराय *Upabhogantaraya* Enjoyment of nonconsumable  
things

(5) वीर्यान्तराय *Virjantaraya* Exercise of one's capacities, power

Note—The प्रकृति *Prakriti* or nature of the bondage is finished  
here. Now we go on to consider the duration of the bondage

## SUTRA 14

आदिनसिासृणामन्तरायस्य च त्रिंशत्सागरोपमाकोटिकोऽयं परा स्थितिः ॥ १४ ॥

**Aditastisrinamāntarayasya cha trinshatsagropamakoṭik-  
otyah para sthitiḥ**

The maximum duration of the 3 from the first (i.e. ज्ञानावच्छादक knowledge-obscuring ज्ञानकर्षण Conation obscuring and वेदितव्य Feeling karmas) and of अज्ञान Obstructive karmas is 30 crore x crore सगर Sagaras

This is possible in a rational 5 sensed fully developed (पञ्चपर्याप्त parāyapta) soul and having wrong belief (विषय मिथ्याविज्ञान Mithyavi-jñāna)

## SUTRA 15

सप्ततिर्मोहनीयस्य ॥ १५ ॥

**Saptatirmohaniyasya**

(The maximum duration) of मोहनीय Deluding karma (is) 70 (crore x crore sagaras.)

## SUTRA 16

विंशतिनामगोत्रया ॥ १६ ॥

**Vinshatirnamagotrāyāḥ**

(The maximum duration) of नाम Nama Body making and गोत्र Goṭra Family-determining (karmas is) 20 (crore x crore सगर Sagaras for each.)

This is also possible as above.

## SUTRA 17

त्रयस्त्रिंशत्सागरोपमायुष्यस्य ॥ १७ ॥

**Trayastrinshatsagaropamāyusāḥ**

(The maximum duration) of आयु Aṃu, Age karma (is) 33 सगर Sagaras,



- (4) शिरः *Shira* A tubular vessel of the body, as vein
- (5) स्नायुः *Snayu*, Muscle
- (6) चर्म, *Charma*, Skin.
- (7) उदरग्निः *Udaragni* Digestive fire of the stomach, gastric fluid

All these remain steady where they ought to be, by the operation  
स्थिरनामकं *Sthira nama karma*

अस्थिर, *Asthira* unsteady circulation of blood bile, etc, e g,  
among women

आदेव *Adeya* Radiant appearance so as to effect others

अनादेव *Anadeya* Dull appearance

यश कीर्ति *Yashahkirti* Bringing good fame

अयशः कीर्ति, *Ayashahkirti* Bringing bad name even if he does good  
actions.

तीर्थकार *Tirthakara* A Tirthankara's career, with all its grandeur,  
when He preaches and completes His ministry

## SUTRA 12

उच्चैर्नीचैश्च ॥ १२ ॥

*Uchchairnichaischch'*

(गोत्रकर्तृ *Gotra* or Family-determining karma is of 2 kinds •

(1) उच्चगोत्र *Uchchagotra* High, and

(2) नीचगोत्र *Nichagotra* Low

## SUTRA 13

दाननाभभोगोपभागीयाणाम् ॥ १३ ॥

*Danalabhabhogopabhogaviryānam*

(अन्तराया *Antaraya* or Obstructive karma is of 3 kinds, as it  
obstructs )

(1) दाना-न्तराया *Danantaraya* Charity

(2) लाभ-न्तराया *Labhantaraya* Gain

(3) भोग-न्तराया *Bhogantaraya* Enjoyment of consumable things

(4) उपभोग-न्तराया *Upabhogantaraya* Enjoyment of nonconsumable  
things.

(5) विरज-न्तराया *Virjantaraya* Exercise of one's capacities power

Note—The प्रकृति *Prakriti* or nature of the bondage is finished  
here. Now we go on to consider the duration of the bondage

**SURTA 14**

आदिनस्त्रिंशामन्तरायस्य च त्रिंशत्मागरोपमवोटीवोद्य परा स्थिति ॥ १४ ॥  
**Aditastisrinamantarayasya cha trinshat-agropamakotik-**  
**otyah para sthiti**

The maximum duration of the 3 from the first (1 = ज्ञानावरणोप-  
 knowledge-obscuring दमनकर्माणि Conation obscuring and वेदनीय Falling  
 karmas) and of अन्तर Obstructive karmas is 30 crore X crore सगर  
*Sagaras*

This is possible in a rational 5 sensed fully developed (पर्याप्त  
*pariyapta*) soul, and having wrong belief (मिथ्यात Mithyatiā.)

**SUTRA 15**

सप्ततिर्मोहनीयस्य ॥ १५ ॥

**Saptatirmohaniyasya**

(The maximum duration) of मोहनीय Deluding karma (is)  
 70 (crore X crore sagaras)

**SUTRA 16**

विंशतिनामगोत्रयो ॥ १६ ॥

**Vinshatirnamagotrasyoh**

(The maximum duration) of नाम Nama Body making and गोत्र,  
 Gotra Family-determining (karmas is) 20 (crore X crore सगर Sagars  
 for each)

This is also possible as above

**SUTRA 17**

त्रयस्त्रिंशत्सगरोपमायुस्य ॥ १७ ॥

**Trayastrinshatsagaropamanyayusah**

(The maximum duration) of आयु, Ayu Age karma (is) 33 सगर  
*Sagaras*

## SUTRA 18

अपरा द्वादशमुहूर्ता वेदनीयस्य ॥ १८ ॥

*Aparadvadashamuhurta vedaniyasya*

(The minimum duration) of वेदनीय, *Vedaniya*, Feeling karma (is) 12 मुहूर्त *Muhurtas* = 12x48 minutes

## SUTRA 19

नामगोत्रयोरष्टौ ॥ १९ ॥

*Namagotratorastau*

(That) of नाम *Nama* Body-making and गोत्र *Gotra*, Family determining (is) 8 मुहूर्त *Muhurtas*

## SUTRA 20

शेषाणामन्तर्मुहूर्ता ॥ २० ॥

*Shesanamantarmuhurta*

Of all the rest (The minimum is) one अन्तर मुहूर्त *Antar-muhurta* (which ranges from 1 समय *Samaya* and 1 आवरी *Asāri* at the lowest to 48 minutes—1 समय *Samaya*)

## SUTRA 21

विपाकोऽनुभव ॥ २१ ॥

*Vipakoanaubhavah*

अनुभव *Anubhava* (is the maturing and) fruition of karmas

## SUTRA 22

मयथानाम् ॥ २२ ॥

*Sa yathanama*

That (fruition is) according to the name (of the karma.) e.g., ज्ञानावरोध knowledge-obscuring karma prevents the acquisition of knowledge and so on.

SUTRA 23

ततश्च निजग ॥ २३ ॥

Tatashch nirjara

After that (fruition) the karmas fall off That is निजग Nirjara  
It is of 2 kinds

1. नवियक्त *Saṁpāka* where the soul in the maturity of time is rid of the karmas by their operating and falling off from it
2. अवियक्त *Aṁpāka* when by force of ascetic practices etc (*Tapa* etc) The karmas which had not yet matured to operate are induced to fall off from the soul

SUTRA 24

नामप्रत्यया सर्वना यागविशेषादुत्तमैर्वावगाह्मिना सर्वात्मप्रदेशोच्चारिता-  
नन्मप्रदेशा ॥ २४ ॥

*Namapratyayah sarvato yogavishesatsuksmāikaksetravagahasthitah sarvatmāpradeshesvanantānantapradeshah*

(According to the nature) caused by their names from all round due to the difference in the vibration (योग *Yoga*) in the soul activity; not perceptible by the senses the karmic molecules enter and become one and stay with every moment to each soul

The particular number of the molecules actually absorbed called प्रदेशबन्ध *pradesha bandha*

SUTRA 25

सद्वेद्यशुभापुनर्मोक्षणि पुण्यम् ॥ २५ ॥

*Sadvedyashubhayurnamagotrani punyam*

पुण्य *Punya* or meritorious karmas (are the following.)

1. सौवेद्य *Sadvedya* or सतावेदनीय *Satavedaniya* pleasure-bearing
2. शुभायु, *Shubhayu*, good age-karma.
3. शुभनाम *Shubha nama* good body making karma.
4. शुभगोत्र *Shubha gotra*, high family-determining

Their sub classes are 42

1. सतावेदनीय, *Satavedaniya* Pleasure-bearing
2. तृणा *Shubhayu*, 1 तृणा *Tiryāṇha* Sub-human
3. मनुष्य *Manuṣya* Human
4. देव *Dēva* Celestial

## 37 शुभनाम Shubhanama

- 2 गान Gatis (1) Human (2) Celestial  
 1 जल Jati 5 sensed (genus of feelings)  
 3 शरीर Sharira all 5 bodies  
 3 आंगोपांग Angopanga all 3 limbs and organs  
 1 समस्थान Samsthana perfect proportion सम=सु, स्थ=स्थान  
 1 समान Samhanana the highest सम=सु, नाना=विभिन्न  
 1 स्पर्श Sparsha  
 1 रस Rasa  
 1 गन्ध Gandha  
 1 वर्ण Varna  
 8 अनुपूर्वी Anupurvis human and celestial  
 1 अगुरुलघु Agurulaghu  
 1 परघात Paraghata  
 1 उच्छ्वास Uchchhvasa  
 1 आतप Atapa  
 1 उद्योत Udyota  
 1 विहायोगति Vihayogati i.e. Shubha  
 1 त्रास Trasa  
 1 बादर Badara  
 1 पर्यापत Parāpati  
 1 प्रत्येक शरीर Pratyeka-sharira  
 1 स्थिर Stihira  
 1 शुभ Shubha  
 1 शुभम् Shubhaga  
 1 सुस्वा Susvara  
 1 आदेय Adeya  
 1 यश कीर्ति Yashah-kirti  
 1 निर्माण Nirmana (Shubha)  
 1 तीर्थकर Tirthakar [For the meaning of all these see Sutr. 1 above]  
 1 उच्छात्र Uchchagotra High family

42 Total

## SUTRA 26

अन्यत्पापम् ॥ २६ ॥

Atoanyatpapam

(The karmas other than these, i.e. ११ Papa (or demeritorious karmas))

# अध्याय नवां

## CHAPTER IX

### SUTRA 1

आश्रवणनिरोधः सव्यः ॥ १ ॥

*Ashravananirodhah samvrah*

मेर *Samara* (is) the stoppage of inflow of karmic matter into the soul

The causes of Inflow and Bondage are given in Ch VIII Sutra 1  
Wrong belief (*Mithyadarshana*) is stopped (*Samvrah*) in the 4th spiritual stage (*Gunasthana*),

Vowlessness (*Avirati*) in the 5th and 6th,

Carelessness (*Pramada*) in the 7th,

Passion (*Kasaya*) in the 8th 9th and 10th,

Vibration (*Yoga*) in the 14th stage

For the 14th Spiritual Stages see Ch. X Sutra 2.

### SUTRA 2

स गुप्तिसमिधर्मानुप्रेक्षापरिसहजयचारित्र्यः ॥ २ ॥

*Sa guptisamitidharmanupreksaparisahajayacharitra:*

It (is produced by )

3 kinds of गुप्ति *Gupti* Preservation

5 समिति *Samiti* Carefulness

10 धर्म *Dharma* Observances, (*Dharma*)

12 अनुप्रेक्षा *Anupreksa* Meditation

22 परिसहज *Parisah-jaya* Subdual of sufferings and

5 चारित्र्य *Charitra* Conduct

### SUTRA 3

तपसा निजरा च ॥ ३ ॥

*Tapasa nirjara cha*

By austerities (is caused) shedding of karmic matter and (also stoppage of inflow)

## SUTRA 4

सम्यग्योगनिग्रहो गुप्ति ॥ ४ ॥

**Samyagyoganigrahoguptih**

गुप्ति *Gupti* Prevention (is) proper control (nigraha) over mind  
speech बचन and body वाच

## SUTRA 5

ईदृभाषणानदाननिक्षेपोत्सर्गा समितय ॥ ५ ॥

**Eryabhasaisanadananiksepotsargah samitayah**

समिति *Samiti* Carefulness (is) to take

(सम्यक् ईदृमिति) *Samyakiṛyasamiti* Proper care in walking

(सम्यक्भाषणमिति) *Samyakbhasasamiti* speaking

(सम्यक्प्राणमिति) *Samyakesanasamiti* eating

(सम्यक्आशननिक्षेपमिति) *Samyakadananiksepasamiti* Proper care  
in lifting and laying

(सम्यक्उत्सर्गमिति), *Samyakutsargasamiti* Proper care in excreting

## SUTRA 6

उत्तमक्षमामादवाजवशीचसत्यमयमनपस्त्यागाकिञ्चनयत्रह्यचर्याणि पम ॥ ६ ॥

**Uttamaksamamardavarjava shauchasatyasamyama  
tapastyaga kinchanyabrahmacharyani dharmah**

(The दशगुणगणन 10 Observances are )

उत्तमक्षा *Uttama-kṣama* Forgiveness

उत्तममर्दा *Uttama mardava* Humility

उत्तमआर्जवा *Uttama arjava* Straight-forwardness, (Honesty)

उत्तमशौचा *Uttama shaucha* Contentment

उत्तमसत्या *Uttama satya* Truth

उत्तमसंयमा *Uttama samyama* Restraint

उत्तमतपसा *Uttama tapa* Austerities

उत्तमत्यागा *Uttama tyaga* Renunciation

उत्तमअकिञ्चन *Uttama Akimchanja* Not taking the non-elf for  
one's own self (non attachment) and

उत्तमब्रह्मचर्या *Uttama-brahmacharya* Chastity, all of the highest  
degree.

## SUTRA 7

अनिवाऱगसमाऱकत्वान्यत्राशुच्यामवसरनिपराशोकशयिदुऱभयमम्या-  
न्यातत्त्वानुसिन्नमनुप्रेक्षा ॥ ७ ॥

Anityatharanasamsaraikatvanyatvashuchyasravasamvarani  
rjaralokabodhidurlabhadharmaavakhyatattvanuchintanamanu  
preksah

(The 12 anupreksa 12 meditations are )

- 1 अनित्यानुप्रेक्षा Anityanupreksa Everything is subject to change or transitory
- 2 अशरणानुप्रेक्षा Aśharananupreksa Unprotectiveness Helplessness  
The soul is unprotected from the fruition of karmas e g death etc
- 3 समसारानुप्रेक्षा Samśaranupreksa Mundaneness Soul moves in the cycle of existences and cannot attain true happiness till he is out of it.
- 4 एकात्मन्युप्रेक्षा Ekātmanupreksa, Loneliness. I am alone the doer of my actions and the enjoyer of the fruits of them.
- 5 अन्यत्वानुप्रेक्षा Anyatānupreksa Separateness Otherness The world, my relations and friends my body and mind they are all distinct and separate from my real self
- 6 अशुच्यनुप्रेक्षा Ashu chyanupreksa, Impurity The body is impure and dirty Purity is of 2 kinds of the soul itself, and of the body and other things This last is of 8 kinds
- 7 आस्रवनुप्रेक्षा Asravanupreksa Inflow The inflow of karmas is the cause of my mundane existence and it is the product of Passions etc
- 8 समारानुप्रेक्षा Samāranupreksa Stoppige The inflow must be stopped
- 9 निर्वृतानुप्रेक्षा Nirjarānupreksa Shedding Karmic matter must shed from or shaken out of the soul
- 10 लोकात्मन्युप्रेक्षा Lokānupreksa Universe The nature of the Universe and its constituent elements
- 11 बोधिन्यायानुप्रेक्षा Bodhiduralabhanupreksa, Rarity of Right Path It is difficult to attain right belief knowledge and conduct
- 12 धर्मावभासानुप्रेक्षा Dharmasvabhāsatānupreksa Nature of Right Path The true nature of Truth i e the 3 fold path to real Liberation



(These must be) meditated upon again and again. As to the first kind of meditation viz. transitoriness अनित्यनुपेक्षा, *anityanupreksa* it must be noted that as Substance every thing is permanent. Only पदार्थ condition is transitory. Of the matter assimilated as karma and by the soul that which is accepted by the soul is called उपपाद Upatta. The rest is अनुपपाद *Anupatta* matter which is not taken in by the soul.

### SUTRA 8

भागाद्यवननिर्जगर्थ परिपोद्धत्या परिपहा ॥ ८ ॥

**Margachyavananirjarartham parisodhavyah parisahah**

For the sake of now falling-off from the path (of Liberation,) and for the shedding (of Karmic matter whatever sufferings are) undergone (are called) the परिपहा 'Sufferings'.

### SUTRA 9

क्षुत्पिपासाशीतोष्णदशगणकनाम यागतिस्त्रीचर्यानिपद्याशय्याक्रोशवध्या-  
चनाऽज्जाभरागहृणस्पर्शा नमस्तारपुरस्कारप्रज्ञानाज्ञाऽदर्शनानि ॥ ९ ॥

**Ksutpipasashtosnadashamahakanagnyarati stricharyanisa  
dyashayyakroshavadhayachanaalabhaarogatrnaaparshamala-  
satkara puraskaraprajnanajnadarshnani**

(The 22 परिपहा Sufferings are)

- 1 क्षुद Hunger
- 2 पिपासा Thirst
- 3 शीत, Cold
- 4 उष्ण, Heat
- 5 दश मशक, Insect bites, mosquitoes etc
- 6 नाग्न्य Nakedness
- 7 भ्रमति Ennui, dissatisfaction languor
- 8 स्त्री Women
- 9 चर्या Walking too much, not to feel the fatigue but to bear it calmly
- 10 निपद्या Sitting Not to disturb the posture of meditation even if there is danger from lion snake etc etc.
- 11 शय्या Sleeping Resting on the hard earth
- 12 अपरोश Abuse
- 13 वध, Beating

- 14 याचना (or याचना), Begging (To refrain from begging even in need.)
- 15 अलान, Failure to get alms
- 16 रोग Disease
- 17 मृगयारो Contact with theory shrubs, etc
- 18 धन Dirt Discomfort from dust, etc.
- 19 सम्मान पुरस्कार Respect or disrespect
- 20 ज्ञान Conceit of knowledge
- 21 अज्ञान Lack of knowledge
- 22 अश्रद्धा Slack belief & g on failure to attain supernatural powers

## SUTRA 10

सूक्ष्मसात्पर्यायश्चक्षुस्थवीनरागयोश्चतुर्दश ॥ १० ॥

**Suksmasamparayachhadmasthavitaragayoshchaturdasha**

In सूक्ष्मसात्पर्याय, *Suksmasamparaja* (the stage of) Slight Passions (i.e. where all the passions have subsided or are destroyed except the slightest greed) (In) चक्षुस्थवीनराग *Chhadmasthavitaraga* (अशान्तमोह *Upashantamoha*) where all the passions are suppressed (In) वीनमोह *Ksinamoha* where all the passions are destroyed : i.e. to beings in the 10th 11th and 12th stages of Spirituality only 14 (are possible : i.e. all except the 8 sufferings due to deluding karmas viz

- (1) नाग्न्य Nakedness
- (2) अरति Ennui dissatisfaction etc
- (3) स्त्री Women
- (4) निषण्ण, Sitting or posture
- (5) आक्रोश Abuse
- (6) याचना Begging
- (7) सम्मानपुरस्कार Respect and disrespect
- (8) अश्रद्धा, Slack belief

## SUTRA 11

एकादश जिने ॥ ११ ॥

**Ekadasha jine**

To जिन *Jina*, Arhat (i.e. in the 13th गुणस्थान *Gunasthana* spiritual stage the 4 पातिकाग्ने, *Ghati*, 4 karmas destructive karmas having been destroyed only) 11 (sufferings are possible : They are due to वेदनीय, *Vedanija* karma They are )

- (1) Hunger
- (2) Thirst
- (3) Cold
- (4) Heat
- (5) Insect-bites
- (6) Walking
- (7) Hard earth-bed
- (8) Blating
- (9) Disease
- (10) Contact with thorny shrubs etc.
- (11) Dirt

But as a rule because the *मोक्षान्तराया* *Mokṣāntarāya* Deluding and *अन्तराया* *Antarāya* Obstructive Karmas are destroyed these sufferings hardly ever arise

### SUTRA 12

वादरसाम्पराये सर्वे ॥ १२ ॥

*Vadarasamparāye sarve*

To *वादरसाम्पराय*, *Vadarasamparāya*, the saints (who are below the 10th stage *मुक्ष्यमान*, i.e. who are in the 6th 7th, 8th or 9th stages of spirituality and) with slightly gross passions, all (the 22 *परिपक्व* Sufferings are possible)

### SUTRA 13

ज्ञानावरणे प्रज्ञाज्ञाने ॥ १३ ॥

*Jñānavarāṇe prajñajñāne*

*अज्ञान* Conceit and *अज्ञान* Lack of knowledge ; sufferings (are caused) by (the operation ■ f ) *ज्ञानावरोध*, Knowledge-obscuring Karmas

### SUTRA 14

दश नमोहान्तराययोरदशानाभा ॥ १४ ॥

*Darśhanamohantarāyayoradarśhana labhau*

*अज्ञान* Slack-belief (by) *अज्ञानोन्नाय* right-belief-deluding; and failure to get alms by *अन्तराया* Obstructive karma

## SUTRA 15

चारित्र्यमाहृत्यचारनिम्नीनिपद्याक्रायचनानात्तापुम्भकारः ॥ १५ ॥

Charitramohanagnyaratistritinistadyakrcshayachanasatkara-  
puraaskarah

Nakedness, Ennui Woman, Sitting or Posture Abuse Bugging  
Respect and disrespect (sufferings are due to ) चारित्र्योपेक्षा right-conduct  
deluding karmas

## SUTRA 16

वेदनीयेषोपा ॥ १६ ॥

Vedanīyeshesah

The rest (are caused) by वेदनाय, Vedaniya karmas (They are  
11 and given in the 11 th Sutra above)

## SUTRA 17

एकादयो भाग्या युगपदेकस्मिन्नैकोनविंशतिः ॥ १७ ॥

Ekadayobhāyayugapadekasminnaikonavinshati

From 1 to 19 at one and the same time can be possible to a  
saint, (but not more than 19)

This is obvious for there are 2 sets of contradictory sufferings  
which can not co-exist as

Heat and Cold

Sitting and walking and sleeping on hard earth

## SUTRA 18

सामायिकच्छेदोपस्थापनापरिहारविशुद्धिमूढममाप्तराय यथायानमिति  
चारित्र्यम् ॥ १८ ॥

Sa mayikachchhedopasthapanapariharavishuddhisukemasampar-  
ayayathakhyatamiti charitram

(The 5 kinds of ) सम्पक् चारित्र्य Right conduct (are )

(1) सामायिक Equanimity

(2) छेदोपस्थापना Recovery of equanimity after a fall from it

(3) परिहारविशुद्धि Pure and absolute non injury

(4) मूढममाप्तराय All but entire freedom from passion

(5) यथायान Ideal and passionless conduct

परिहारविशुद्धि Parihara vishuddhi is found only in a man of 37 or 38

years, who has served the Tirthankar for 7 or 8 years, i. e., from the age of 30 to that of 37 or 38. He must have read the *Pratyakhyāṇapūrva*. See Jñāna-Kānda Gāthā 171-2

### SUTRA 19

अनानावमोदयवृत्तिपरिमख्यानरसपरित्यागविविक्तशय्यासनमायवनेशा  
वाह्य तप ॥ १९ ॥

**Anāśhanavamodaryyavṛitti-parisāṅkhyānarasāparitya-  
gavivikṭashayyāpasana kayakṣa bahyam tapaḥ**

(तप *Tapa* austerities are ११ external and १० internal )

External austerities (are 6 )

- 1 अनशन *Anshana*, Fasting
- 2 अवमोदय, *Avamodaryya*, Eating less than one's fill, than one has appetite for
- 3 वृत्तिपरिव्रजन *Vṛitti-parisāṅkhyāna*, Taking a mental vow to accept food from a house-holder only if a certain condition is fulfilled without letting any one know about the vow
- 4 रसपरित्याग *Rasaparityāga*, Daily renunciation of one or more of 6 kinds of delicacies viz
  - 1 Ghee (Butter, clarified butter)
  - 2 Milk
  - 3 Curd
  - 4 Sugar
  - 5 Salt
  - 6 Oil
- 5 विविक्तशय्याना, *Vivikṭa-shayyāśana* Sitting and sleeping in lonely place, devoid of animate beings
- 6 कायक्लेश *Kayakṣa*, Mortification of the body, so long as the mind is not disturbed

### SUTRA 20

प्रायश्चित्तविनय वैयावृत्तयम्बाध्यायव्युत्सर्गध्यानायुत्तरम् ॥ २० ॥

**Prayashchittavinaya vāyavyavṛtyasvādhyāyavyutsargadhyānanyuttaram**

The other (i. e. Internal austerities are also ॥

- 1 प्रायश्चित्त *Prayashchitta* Expiation
- 2 विनय *Vinaya* Reverence
- 3 वैयावृत्य *Vāyavyavṛtya* Service (of the saints or worthy people)

- 4 स्वाध्याय *Svadhyaaya* Study
- 5 व्युत्सर्ग *Vyutsarga*, Giving up attachment to the body etc
- 6 ध्यान *Dhyana* Concentration

### SUTRA 21

नवचतुर्दशपञ्चद्विभेदा यथाक्रमं प्राग्व्यानात् ॥ २१ ॥

**Navahcaturdashapanchadvibhedayathakramam  
pragdhhyanat**

(The पञ्चदश Internal austerities) previous to ध्यान Concentration  
(are respectively of ) 9 4 10 5 and 2 kinds

### SUTRA 22

आलोचनाप्रतिक्रमणतदुभयविवेकव्युत्सर्गनपश्छेद परिहारोपस्थापना । २२ ॥

**Alochanapratikramanatadubhayavivekavyutsarga-  
paschhedapariharopasthapana**

(The 9 kinds of प्रापक्षि expiation are

- 1 आलोचन *Alochana* Full and voluntary confession to the head of the order
- 2 प्रतिक्रमण *Pratikramana* Self analysis and repentance for faults
- 3 तदुभय *Tadubhaya* Doing both
- 4 विवेक *Viveka* Giving up a much beloved object as a particular food or drink
- 5 व्युत्सर्ग *Vyutsarga* Giving up attachment to the body
- 6 तप *Tapa* Austerities of a particular kind prescribed in a penance
- 7 छेद *Chheda* Cutting short the standing of a saint by way of degradation
- 8 परिहार *Parihara* Rustication for some time
- 9 उपस्थापन *Upasthapana* Fresh re admission after expulsion from the order

Any of the above 9 penances is prescribed by the Head according to the transgression in a particular case

### SUTRA 23

ज्ञानदर्शनचारित्रोपचारा ॥ २३ ॥

**Jnanadarshanacharitropacharah**

( विनय Reverence = of 4 kinds )

- 1 ज्ञानविनय, *Jnanavinaya* For right knowledge,
- 2 दर्शनविनय *Darshanavinaya*, For right-belief,
- 3 चरित्रविनय *Charittravinaya*, For right-conduct and
- 4 उपचारविनय *Upacharavinaya*, by observing proper forms of respect as folding the hands bowing etc etc,

## SUTRA 24

आचार्योपाध्यायतपस्विशैक्ष्यग्लानगणकुलसदसामुमनोज्ञानाम् ॥ २४ ॥

**Acharyopadhyayatapasvishaiṣyaglanagenakulasangha-sadhu manojnanam**

(व्याख्यान्य Service is of 10 kinds, as it relates to the )

- 1 आचार्य *Acharya* Head of an order of saints
- 2 उपाध्याय, *Upadhyaya*, Preceptor in an order of saints
- 3 तपस्वि *Tapasvi*, Saint who practises severe austerities as long fasts etc
- 4 शैक्ष्य, *Shaiksyā* Student saint
- 5 ग्लान, *Glana* Invalid saints
- 6 गण *Gana* Brothers of the same order (gana)
- 7 कुल *Kula* Fellow-disciples of the same Head
- 8 सभ *Sangha* Whole order as such, (i.e. all the 4 classes of which the order consists)

- (1) ऋषि, *Rishi* Saint with miraculous powers
- (2) यति *Yati* Saint with control over the senses
- (3) मुनि *Muni* Saint with Visual and Mental knowledge,
- (4) अनागर, *Anagara* Saint, a houseless ascetic.

Or all the 4 classes of the community : e

- (1) यति, *Yati* Monk
- (2) आर्या, *Arjika* Nun
- (3) श्रव, *Shravala* Layman
- (4) श्राविका *Shravika* Lay-woman
- 9 साधु *Sadhu*, Saint (of long standing)
- 10 मनोज्ञ *Manojna* Popular saint

## SUTRA 25

वाचनाप्रच्छिन्नानुप्रेक्षाभ्यासधर्मेपिदेशा ॥ २५ ॥

**Vachanaprichchhananupreksamnayadharmopadesah.**

(व्याख्यान्य *Sa:adhyaya* Study is of 5 kinds )

- 1 वाचना *Vachana*, Reading,

- 2 वदना *Prichchhana* Questioning Inquiry on a Doubtful point
- 3 अनुदेखा *Anupreksha* Reflection or meditation on what is read
- 4 अन्वाय *Annaya* Memorising and proper recitation
- 5 धर्मादेश *Dharmopadesha* Lecturing or delivering sermons

## SUTRA 26

बाह्याभ्यन्तरोपाधौ ॥ २६ ॥

**Bahyabhyantaropadhyoh**

(गुण्यग *Vyutarga* giving up attachment to worldly objects is of 2 kinds )

- 1 बाह्य उपाधि *Bahya Upadhi* Of external (things )
- 2 अभ्यन्तरोपाधि *Abhyantara upadhi* Of internal things (as the passion, etc )

## SUTRA 27

उत्तमसम्भवनम्यथाप्रविन्नानिरोधो ध्यानमानमुहूर्तान् ॥ २७ ॥

**Uttamasamhananasyaikagracchintanirodho  
dhyanamantarmuhurtat**

ध्यान, *Dhyana* Concentration is confining (one's thought to one (particular object) (In a man) with a high-class constitution (of bone, nerves, etc. : i.e. the first 3 out of the 6 *Samhananas* it lasts at the most for : i.e. upto one *अन्तर्मुहूर्त* *Antarmuhurta* (i.e. 48 minutes minus one *समय*, *Samaya* )

## SUTRA 28

आतरोद्रघम्यगुणानि ॥ २८ ॥

**Artaraudradharmashuklani**

(It is of 4 kinds )

- 1 आतर्ध्यान *Artadhyana* Painful concentration, monomania
- 2 रुद्रध्यान *Rudradhyana* Wicked concentration on unrighteous gain etc
- 3 धर्मध्यान, *Dharmadhyana* Righteous concentration
- 4 शुक्लध्यान, *Shukladhyana*. Pure concentration. i.e., concentration on the soul.



## SUTRA 29

परे मोक्षहेतु । २९ ॥

Pare moksahetu

The last two (धर्मज्ञान, शुद्धज्ञान) *Dharma and Shukla*, are the causes of Liberation (The other two आत्मज्ञान, रुद्धज्ञान are the causes of mundane bondage)

## SUTRA 30

आतममनोज्ञस्य सम्प्रयोगे तद्विप्रयोगाय स्मृतिसमन्वाहार ॥ ३० ॥

*Artamamanojnasya samprayoge tadviprayogaya smritisamanvahaarah*

आत्मज्ञान Painful concentration or monomania (is of 4 kinds) The first kind of monomania, (is क्लिष्ट संयोग Anista samyogaja), On connection with an उपलक्षण (object) to repeatedly think of separation from it

## SUTRA 31

विपरीत मनोज्ञस्य ॥ ३१ ॥

Viparitam manojnasya

(The second monomania is its opposite : i.e. स्थविरयोग Istaviyogaja) (On being separated from a pleasing object, to repeatedly think of reunion with it)

## SUTRA 32

वेदनायाश्च ॥ ३२ ॥

Vedanayashcha

The third monomania is

(पीडाचिन्तन *Pida chintavana*), (On being affected) by a disease or trouble (to be repeatedly thinking of becoming free from it)

## SUTRA 33

निदान च ॥ ३३ ॥

Nidanam cha

(The fourth monomania is )

निदान *Nidano* (On being over anxious to) enjoy (worldly objects and not getting them in this world to repeatedly think of gaining them in future)

## SUTRA 34

तदविरतदेशविरतप्रमत्तसयनानाम् ॥ ३४ ॥

**Tadaviratadeshaviratapramattasamyatanam**

That (पान्थान Painful concentration is possible only to a man in any of the following stages of spirituality गृहस्थान्, )

अविरत *Avirata* Vowless : e in the first 4 stages

देशविरत *Deshavirata* With partial vows : e in the 5th stage,

प्रमत्तसयन, *Pramattasamata* Monk with some carelessness : e in the 6th stage

(But in this last there can be no rudana) A vowless person may be a wrong believer or a right believer Thus there are 4 kinds of souls for painful concentration viz, wrong believer, right believer, partial vower, imperfect vower The concentration is worst in a wrong believer and begins to be milder and milder on wards till we reach the man with all vows but which are kept imperfectly

## SUTRA 35

हिंसानृत्तस्तेयविषयसंरक्षणैर्म्यो रौद्रमविरतदेशविरतयो ॥ ३५ ॥

**Himsanrtasteyavisayasamraksanebhyoraudramaviratadeshaviratayoh**

रुद्रस्थान Wicked concentration (is of 4 kinds )

1 हिंसानन्द *Himsananda* Delight in hurtfulness

2 अनृत्तानन्द *Anrtananda* Delight in falsehoods

3 स्तेयानन्द *Steyananda* Delight in theft

4 विषय संरक्षणम् *Visaya Sanraksanananda* Delight in preservation of objects of sense-enjoyments

(This is possible) in the *Avirata*, ( : e the first 4 and in) *Deshavirata* ( : e the 5th stages )

The degrees are the same here as above under Sutra 34 The wrong believer is the worst off

## SUTRA 36

आज्ञापयविषयसंस्थानविषयाय धर्म्यम् ॥ ३६ ॥

**Ajnapayavipakasamsthanavichyayadharmam**

अज्ञेयान Righteous concentration (is of 4 kinds : e) contemplation of

- 1 अज्ञाविचय *Ajñāvicaya* The Principles taken on the faith of the Scriptures as being the teachings of the Arhats.
- 2 अपायाविचय, *Apāyāvicaya* As to how the universal wrong belief knowledge and conduct of people can be removed
- 3 विपाकविचय, *Vipakvicaya* The fruition of the 8 kinds of karmas
- 4 संस्थानविचय, *Sansthana vicaya*, The nature and constitution of the Universe

[This is possible from the (चतुर्थेन संस्थान) 4th to the (अष्टमगुणस्थान) 7th Spiritual stages]

### SUTRA 37

शुक्ले चाद्ये पूर्वविद ३७

*Shukle chadye purvavidah*

(शुक्लस्थान Pure concentration is also of 4 kinds ) The first 2 kinds of pure concentration (are only possible to saints) possessed of a knowledge of the 14 पूर्वे *Purvas*

(This is always present in the 8th and higher spiritual stages गुणस्थान up to 12th)

### SUTRA 38

परे केवलिन ॥ ३८ ॥

*Parekevalinah*

The last 2 kinds of शुक्लस्थान Pure concentration are peculiar to the man of perfect knowledge केवलिन (*kevalin*)

### SUTRA 39

पृथक्त्वं कत्ववित्तमसूक्ष्मक्रियाप्रतिपातिव्युपरतक्रिया निवर्तनि ॥ ३९ ॥

*Prithaktvaikatvavitarakasukshmakriyapratipativyuparata-  
riyanivartini*

(The 4 kinds of शुक्लस्थान Pure concentration are )

- (1) पृथक्त्व विचार, *Prithaktva vitarka vicara* Absorption in meditation of the SELF, but unconsciously allowing its different attributes to replace one another
- (2) एकत्व विचार, *Ekattva vitarka vicara* Absorption in one aspect of the SELF, without changing the particular aspect concentrated upon.

- (3) सूक्ष्मक्रिय प्रवृत्ति *Sukṣmakriyāpravṛtti* The very fine vibratory movements in the soul even when it is deeply absorbed in itself in a kevalin.
- (4) व्युपरतक्रिया निवृत्ति, *Vyuparatakrīyānivṛtti* Total absorption of the soul in itself, steady and undisturbably fixed without any motion or vibration whatsoever

## SUTRA 40

त्र्येकयोगकाययोगयोगानाम् ॥ ४० ॥

**Tryekayogakāyayogayoganam**

These 4 kinds of गुणस्थान, Pure Concentration inhere in

(The 1st प्रथम विचार, *Prathaktyavivartaka vichara*) in (the Saint) with 3 vibratory activities (of the soul through mind body and speech

(The 2nd, एकत्व विचार, *Ekatvavivartakavichara*) in (the Saint) with only any one (of the 3 vibratory activities of the soul,)

(The 3rd सूक्ष्म क्रियप्रवृत्ति, *Sukṣmakriyāpravṛtti*) in (the संयोग केवलिन *Sayogakevalin* in the 13th stage गुणस्थान The yoga is) by the body (only,)

(The 4th, व्युपरत क्रिया निवृत्ति, *Vyuparatakrīyā Nivṛtti*) in (the अयोग केवलिन *Ayogakevalin* in the 14th stage, गुणस्थान There is) no yoga or vibratory activity of mind speech or body

## SUTRA 41

एकश्रयसेवितार्कविवचारे पूर्व ॥ ४१ ॥

**Ekashrayasevitarvakavicharepurve**

The first 3 (kinds of Pure concentration are) attainable by one with Scriptural knowledge and consist of meditation upon a part of the Scriptural knowledge. (In the concentration the part meditated upon may change in character or aspect

## SUTRA 42

अविचार द्वितीयम् ॥ ४२ ॥

**Avicharam dvitīyam**

(But) the 2nd (kind of Pure concentration is) free from any such change.

## SUTRA 43

वितर्क श्रुतम् ॥ ४३ ॥

Vitarakah shrutam

वितर्क, Vitaraka means Scriptural knowledge

## SUTRA 44

वीचाराथव्यञ्जनायोगसङ्क्रान्ति ॥ ४४ ॥

Vicharorthavyyanjanayogasankranti

वीचार Vichara means सङ्क्रान्ति Sankranti, i.e., change in अर्थ, Artha, the object of concentration itself ; in व्यञ्जन, Vyjanjana the verbal expression or in योग, Yoga, i.e. in the vibratory activity with which the concentration is going on ; e mind speech or body

## SUTRA 45

सम्यग्दृष्टि श्रावकविग्नानन्तवियोजददर्शनमोहक्षपकोपममकोपशान्तमोहक्ष-  
पक्षशीलगमाहजिनाऽममोऽसम्यग्दृष्टिगुणनिजरा ॥ ४५ ॥

Samyagdrstishravakaviratanantaviyajakadarahanamohaksapakopasamakopashantamohaksapakaksanamoha jinah kramashoas-  
amkhyeyagunavirjara

The श्रावक Arvaka voluntary shedding of karmas (in the highest degree of each condition occur) to an innumerable-fold extent in each of the following stages compared with the one immediately preceding it

(The first mention is of the condition of right belief : e, the 4th stage in Spiritual Development. In this the shedding is innumerable fold अमन्यमान गुणी compared with the condition of the soul just before it acquired right belief. The stages as mentioned are)

सम्यग्दृष्टि Samyagdrsti One who has right belief the 4th गुणस्थान stage. This stage is reached by (उपशम Upashama) The subsidence or by (क्षयोपशम Ksayopashama) Partial destruction subsidence and operation of the passions which feed wrong belief (अनन्तानुराग) and of 3 kinds of दर्शनमोहक्ष right-belief deluding karmas

श्रावक Shrivaka One who takes the layman's vows : e, partial vows the 5th (दर्शकित) stage. By क्षयोपशम Ksayopashama of 4 Passions which obscure renunciation

- सिद्धि *Purata* A saint with full vows in the 6th (यवन) and 7th (मदनत) stage. By Kṣajopashama of the 4 passions प्रवृत्त which obscure total renunciation
- अनन्तविमोक्ष *Anantavimokṣa* The same when he transforms the karmic matter of passions which feed wrong belief into a lower or less injurious kind of karmic matter of passions
- दार्शनमोक्ष *Darshanamohaksapaka* The same when he destroys the 3 kinds of right belief deluding karmas
- उपशमक *Upashamak* A saint in the 8th 9th and 10th गुणस्थान stages when his (वर्तितव्येनैव) right-conduct deluding karmas are subsiding
- उपशान्तमोक्ष *Upashantamoha* In the 11th गुणस्थान stage when his right-conduct deluding karmas have totally subsided
- क्षपक *Kṣapaka* A saint in the 8th, 9th and 10th stages when he is destroying the right conduct-deluding karmas
- क्षान्तमोक्ष *Kṣinamoha* In the 12th stage when he has destroyed totally the right conduct deluding karmas.
- जिन *Jina* In the 13th stage when he becomes केवली *Kevali* i.e., Omniscient after having destroyed all the 4 क्षतिकर्म destructive karmas i.e. knowledge constancy right-belief and right-conduct deluding karmas and obstructive karmas (वैनाशकरीय इवैवमवस्था मोक्षनीय कल्पता)
- In the 14th गुणस्थान stage the 4 क्षणिक non-destructive karmas are also totally destroyed

## SUTRA 46

पुलाकवकुशकुशिलनिर्ग्रन्थान्नता निश्चया ॥ ४६ ॥

*Pulakavakushakushilanirgranthannataka nirgranthah*

The Nirgranthas the passionless (or saints are of 5 kinds)

- 1 *Pulaka* (पुलाक) Like the husk i.e. some times there is a very slight lapse in the perfect observance of their primary vows (मूलगुण *Mulaguna*)
- 2 *Vakusha* (वकुश) They are still slightly coloured by some consideration of their body books and disciples.
- 3 *Kushila* (कुशिल) Sometimes there is a very slight lapse in the perfect observance of their secondary vows, (उत्तरगुण *Uttaraguna*)
- 4 *Nirgrantha*, निर्ग्रन्थ The absolutely passionless in the 11th

and 12th stages

5. *Snātāka*, स्नातक The Kavalī in the 13th and 14th stages

### SUTRA 47

सम्यग्मश्रुतप्रतिसेवनातीर्थालिंगलेश्योपपादस्थानविकल्पन माय्या ॥ ८७

*Samyagmashrutapratisevanatirthalingaleshyopapada  
athanavikalpatah sadhyah.*

The distinctions (between the possessionless saints) should be considered with reference to the following (8) matters

1. *Samyagma* (सम्यग्) 5 sorts of conduct
2. *Sruta* (श्रुत), Scriptural knowledge
3. *Pratisevana* (प्रतिसेवना) Liability to transgression under another's compulsion
4. *Tirtha* (तीर्थ) Contemporary or successors of the Tirthankaras
5. *Linga* (लिङ्ग) Sign : a saint is both in mind and external observances, and saint is less in mind and more in external observances
6. *Leshya* (लेश्या) Thought colours
7. *Upapada* (उपपाद) Whether the saints would be reborn in the heavens or attain liberation
8. *Sthana* (स्थान) Their stages of conduct and degree of subjection to the Passions

# अध्याय दसवां

## CHAPTER X

### SUTRA 1

माहक्षया नानदग्धानां रग्गानां गयक्षयाच्च वैवर्तनम् ॥ १ ॥

**Mohakṣayatjanadarshanavarananantarayakṣayachchakevalam**

Perfect knowledge (is gained) by destroying the मोहनीय deluding karmas (in the end of the 10th गुणस्थान stage and then by simultaneous destruction of knowledge and cognition obstructing karmas (बन्धाक्षयः) and of obstructive karmas (सम्पत्तः) (in the end of the 12th गुणस्थान) stage.

### SUTRA 2

बन्धहेत्यभाविजगभ्या बन्धनमविप्रमाणा माय ॥ २ ॥

**Bandhahetvabhayanirjarabhyam kritsnakarmavi  
pramokṣo mokṣah**

मोह Liberation (is) the freedom from all karmic matter owing to the non existence of the cause of bondage and to the shedding (of all the karmas)

The karmas are destroyed as per stages

14 गुणस्थान Gunasthanas stages of Spiritual Development

The thought activity of the soul due to

उदग् Udaḡa Operation

उपशम Upashama subsidence

नाश Destruction

उपशम Upashama - Destruction subsidence of मोहनीय Mohaniya deluding karmas and शिव (Yoga) vibrations in the soul are called गुणस्थान Gunasthanas (i.e. The stages or place of attributes or पारमार्थिक Parmarthika thought activity). Their 14 names are

मिथ्यात्व Mithyatic Wrong belief Delusion. It is thought activity of the soul due to the operation of the दृष्टान्त right belief-deluding karmas. In this the soul does not believe in the right path to Liberation. From the 1st i.e. this गुणस्थान Gunasthana the soul goes to the 4th (गुणस्थान Gunasthana) always



- 2 सामादा Sasadana Downfall When there is operation in the 4th stage of one of the 4 भा अनुभवा Anantanubandhikashayas Error-feeling passions i.e. anger the soul falls down to the 1st stage through the 2nd and the thought-activity in the passage through is called सामादा Sasadana
- 3 मिश्र Misha mixed Operation of सम्प्रति सत्त्व Samyakmithyatamohaniyakarmas or Misha Mohaniya Belief in right and wrong at one and the same time This is reached always on falling down from the 4th stage
- 4 अश्रितसम्यक् Anuratasamyaktva Vowless right belief Belief is produced by the उपशम, Upashama subsidence of the 4 अननुबन्धिकाशय Anantanubandhikashayas Error feeding passions and one are three kinds of दशानुबन्धिकाशय right-belief deluding karmas respectively, i.e. one for a soul who has never been or three for a soul who has been in possession of सम्यक् Samyaktva right belief The soul here has belief in the path of Liberation but cannot observe the rules of conduct for attaining Liberation 3 kinds of thought-activity may be noted in this stage
- (1) उपशमसम्यक् Upasamasamyaktva is attained by the उपशम Upasama subsidence of 5 or 7 kinds of deluding karmas
  - (2) क्षयक्षयसम्यक् Kshayakshayasamyaktva is attained by the destruction of the 7 प्रवृत्ति pravṛtties
  - (3) क्षयक्षयसम्यक् Kshayopashamasamyaktva is attained by the destruction of subsidence of 6 and the continuous operation of the 7th i.e. सम्यक्प्रवृत्तिविशाल Samyakpravṛttimithyatva right belief clouded occasionally by the slightest wrong belief This 3rd kind of thought-activity is characterised by चला मला प्रमाद i.e. the 3 defects
- 1 Chala Of being shaken in his right belief, e.g., thinking that worship of सान्निध्य Santinatha will bring सान्ति calmness or that of पारसनाथ Parsvanatha will remove obstacles etc. etc. whereas all Arhats are the same
- Mala Of having the thought activity soiled by one or more of the defects on transgressions, e.g. राग, Sanka doubt
- प्रमाद Kanksha desire of sense pleasures
- विचिकित्सा Vichikitsa Hatred of the sick and deformed etc

अवद्विष्यन् अवद्विष्यन्वासा Thinking admiringly  
of wrong believers and अवद्विष्यन्, Avadvisitar-  
sia a Pra wing wrong believer

3 अग्राह्य Agadha Of losing firm hold of right belief e.g.,  
dedicating a temple and 'all thinking it to be one's  
own property,

5 देशव्रता Deshavrata actual vows Taking the Partial vows  
All the 11 प्राश्ना Pra'sna or stages of a layman's life come  
in this (These are given on page, 118 Chapter VII.  
20)

6 प्रमादव्रता Pramattavata Imperfect vows 4 or renunciation  
of all worldly objects still occasionally to turn the mind to  
the service or needs of the body. This is the p amatta-  
bhava careless slackness in concentration. Henceforth the  
stages are all in the life of a गुण गुण, Mum, Saint

7 अप्रमादव्रता Apramattavata Perfect vows Renouncing the  
careless slackness of the 6th gunasthana and being absorbed  
in spiritual contemplation (अप्राप्य Righteous concentration  
of the highest type.)

From here, there are 2 वेद, Srenis, ways of a cent. (1) उपनिषद्  
Upa-nishad in which the अवद्विष्यन् right-conduct-  
deluding karma subsides (2) उपनिषद् Kshayakarsen in  
which it is being destroyed. This last is the necessary way  
to मोक्ष Moksha Liberation.

8 अप्रकल्प अप्रकल्प New thought activity, कल्प, Karana  
or thought activity which the saint's soul had never yet  
acquired. This is the beginning of the 1st. शुक्ल सुक्ला  
dhyān pure concentration on the pure अत्म Atma or  
self

9 अतिवृत्ति Anvitararana Advanced thought-activity  
Special thought activity of a still greater purity. A stage  
of प्रवृत्ति, Pratanamasukladhyana 1st Sukladhyana.

10 सूक्ष्मसांप्रदाय Sukshmasamparaya Slightest delusion All passions  
are destroyed or have subsided except सूक्ष्मसांप्रदाय very  
slight nominal greed this is also 1st Shukla dhyān

11 उपशान्तमोहा उपशान्तमोहा, or उपशान्तमोहा Upashantakasa  
subdued delusion. A thoughtactivity which is produced by  
the उपशान्त subsidence of entire अवद्विष्यन् right conduct-delud-  
ing karmas. This is also 1st Shukladhyana. A saint must

fall down from here. But if strong enough he can resume his ascent from the 7th, *Kṣṇapāka* mode of ascent in the 8th stage

12. क्षणमोहो *Kṣhṇamoha* Delusionless The entire चरित्रमोहनीय right conduct-deluding karmas are destroyed in this stage And the thought activity produced belongs to the 2nd पुनरुत्थान, *Sukladhayan* The saint attaining this dose so directly from the 10th stage without passing through the 11th stage
13. योगकेवलि, *Sayogakevali* Vibrating Perfect soul. Before commencing this the soul must have destroyed the three remaining क्षयिक कर्म Destructive karmas (अनाद्यत्मिक क्षयिक कर्म, अनाद्य) Knowledge obscuring conation obscuring and obstructive karmas Here the soul becomes अर्हत Arhat or Perfect soul in human body with vibrations in it Preaching and Peregrinations belong to this stage.
14. अयोगकेवलि *Ayogakevali* Vibrationless perfect soul. This is attained when there is before the sayoga kevali's Liberation just enough time to speak out the 5 letters अ इ उ ए ऋ In this stage—a very brief one indeed the vibrations of the holy body cease and the soul attains Peace and Bliss

### SUTRA 3

अप्यसमिक्खादिभयवर्णा च ॥ ३ ॥

*Aupasamīkṣādibhayaṭvāṇā cha*

'There is also non existence of माव *bhava* or thought-activity) due to the operation subsidence and to the destruction subsidence and operation of the karma and of भय *bhaya* (i.e. the capacity of becoming liberated

(Of course the माव *bhava* thought activity due to a total extinction of karmas is retained and also परिणामिक *Parināmika*, the own natural activity of the soul i.e., its जीवत्व *Jīvatva*, soulness or livingness.)

### SUTRA 4

अन्यत केवलसम्यक्त्वज्ञानदत्तनिमित्तवेभ्य ॥ ४ ॥

*Anyat kevala samyaktvajñāna dātṭanimitṭavebhyah*

Other wise there remain सम्यक् perfect-right belief मान perfect-right knowledge दत्त perfect conation and निमित्त the state of having accomplished All

(Perfect conation and perfect knowledge imply perfect power

न also

### SUTRA 5

तदनन्तरमुद्धमं गच्छयानोक्तान् ॥ १ ॥

Tadanantaamurddhvaṁ gacchhantyalokantat.

After that (liberation from all karmas) the liberated souls go upwards (right vertically) to the end of the Loka (or the Universe)

### SUTRA 6 and 7

पूर्वप्रयागादसत्त्वाद्बन्धच्छेदानयागनिपरिणामाच्च ॥ ६ ॥

अविदबुल्लक्षकं यद्व्यपगतं तेषां सावुदग्गुडवीजसदमिति गावन् ॥ ७ ॥

(6th) Purvaprayogadasangatva dbandhachchedattathagatiparinamachcha

(7th) Avidbhakulalachakravadyapagatalopalambuvadekan davijavadagnisikhavachcha

(This upward motion is due to 4 considerations )

- (1) पूर्वप्रयोगं Purvaprayogata (momentum or instinct produced in the soul) by its previous activity, (directed to the attainment of Liberation) like a potter's wheel (which once set in motion goes on) circling (even when the potter's hand and wand are both taken away)
- (2) असंगतः Asangat The non association or non existence of the company (which kept it down i.e. the absence of karmas) like (an empty) gourd (which) coated with clay (sinks down in water but the clay) being washed off (it bobs up to the surface again.)
- (3) बन्धच्छेदः Bandhachchedat, (On account of) the bondage being broke n; like the castor-bean which flies up at once when the fruit which kept it in confinement is broken open )
- (4) तथैवागमिनां Tathagatiparinamat (Due to its being the soul's) nature to go upwards, like the flames of fire

### SUTRA 8

धर्मस्तिवायामावात् ॥ ८ ॥

Dharmastikayabbavat

(But it does not rise higher than the extreme limit to the Loka or the Universe) because (beyond it there is) the non existence of धर्मस्ति Dharmaastika, a or the medium of motion

## SUTRA 9

क्षेत्रकालगतिर्लिंगनीयचारित्रप्रत्येक बुद्धबोधिनजानावगाहानानरमण्यात्पद्मुवत  
माया \* ॥ ६ ॥

**Kṣetra kala gati linga tirtha charitra pratyeka buddha bodhita  
janana vagahanantara samkhyalpa bahutvata sadhyah**

(The Liberated soul) should be considered (with reference to the following)

- 1 क्षेत्र Space
  - (1) The liberation is in its own self
  - (2) The Liberated soul is in सिद्धक्षेत्र Siddhakṣetra the place of the Liberated.
  - (3) The place of the Liberated आकाश Akāśa space.
  - (4) The place in its last incarnation such soul could have been born only in one of the 15 नमभूमि Karmabhūmis in the 2½ द्वीप Dvīpas,
  - (5) The Liberated soul in the 2½ Dvīpas may have been in the 15 Jarma bhūmis but being kid napped may have been left any where in the 2½ dvīpas, from which he attained Liberation Therefore the place of the Liberated is as big as the 2½ dvīpas i.e. 45 lacs yojana in diameter
- 2 काल Kala Time
  - (1) Liberation takes place only in one samaya (समय)
  - (2) Liberation takes place only when the last incarnation is in the end of the 3rd or in the 4th age of the ऋतुचक्र Ritu-chakra Asarsarpini But those born in the 4th can attain salvation in the 5th age. And in the उत्सर्पिणी, Utsarpini in the corresponding ages
  - (3) But in kid-napping from विदेह, Videhas, in all ages as also in the Videhas from where is Liberation at all times
- 3 गति Gati : Condition of Existence.
  - (1) Liberated soul is in the 5th or सिद्धगति Siddhagati
  - (2) Liberated soul comes up only from the human condition of existence
- 4 लिंग Linga Sex
  - (1) There is no sex in liberated state
  - (2) In the last incarnation, the soul may have

been feminine, masculine or common in thought-activity or bhavas (भवानि) in ascending up to the 9th stage. In the 10th stage there are no such bhavas but the body must be masculine dravya (द्रव्यनि)

- 5 तृथा Tirtha (1) Liberated soul was तृथ Tirthankara  
(2) was not = Tirthankara
- 6 चरित्र Chaitra Conduct According to the particular conduct which led him to Liberation
- 7 प्रत्येकबुद्धेया Pratyeka buddha bodhita Where he was led to the path of Liberation by his own intuition or by the precept of another
- 8 ज्ञान Jnana Knowledge According to the kinds of knowledge which preceded perfect knowledge (विश्वज्ञान) They may be 3 or 4 kinds
- 9 आगमन, Avagahana Stature i.e. the form and stature of his last body  
Maximum 525 अंगुल Dhanusa=2100 इत्य हाथs  
Minimum 3½ हाथs
- 10 अन्तर Antara Interval. When one or more souls are Liberated, there may be a minimum interval of one समय Samaya a maximum interval of 6 months before others are Liberated. If the rise of Liberated souls is continuous it must continue at least for 2 samayas and at most for 8 samayas
- 11 समयाः Samāhāṇa Number
  - (1) Minimum 1 soul in one samaya  
Maximum 108 souls in one samaya
  - (2) In every 6 months and 8 samayas 608 souls must be liberated
- 12 अल्पबहुत्व Alpa bahutva Quantity as to more or less
  - (1) More will go from the region of their birth  
Less will go when kid napped.
  - (2) Less from जम्बूद्वीप Jambū dvīpa More from धातकीकण्ड Dhātakī khanda still more from पुष्करावरी Puskaravara dvīpa



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